

"Pearlſ of Eroſ And Other Poeſie"

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We are flying away, higher & higher!
Leo TOLSTOY, *in a half-whisper*

"R.E.M."

Being within non-existence.
Unemotional inky blackness:
a superfluous fluidity of unsubstance mechanically fabricating
surreal reproductions of the mental process.
Suspensional animation implausibly not recognizing the natural
laws of neither here-thereness nor then-nowness.
Splatterings of black and white splotches: gray static luminance
into the naughtibility of the where-elseness:
sporadic patterns which momentarily, spasmodically, dada-artfully
spanghew now-here actuality,
whilest another realm of subphenomental identity emerges,
quick becoming … what-it-is man!

The sound of colors flooding in and filling the empty spaces
betwixt lines connecting dots,
as the far-out neo-happening takes place,
& the heaviness of the physical obscures:
a myriad of bizarre *happenings* that are
solopsistically abstract,
strangely phantasmagoric, wild;
then, the action[1] suddenly *scitzoids* into a weird reverse-type of situation slamming the sleeper back into the urschleimic world of mortality …

& the dreamer, *Icarian-like f a l l s . . .*

& from the heights (of devotion) too, *man*, onto *anterior fontanelle* - awakening,

choking on the fœtal laughter[2] of imperfect I*ness*.

R.
R. E. M.
M.

[1] Word & Deed. *Im Anfang war Die Tat.* Cf. (Moffat) JER 4:23. I look out on earth – lo, all is chaos, / I look at heaven – *Its* LIGHT is gone.

[2] In spring time, *Aztek* boys & girls, gaily decked with flowers, were borne upon ornamental litters in festal procession, with loud chanted prayers & laughter, feigned pleasure to drown out the anguished cries of the victims, (& their relatives); & were thrown into the sacred whirlpool with the *bloody* hearts of many victims – these cries & abundance of tears were intended to incur a favourable answer from the rain-god … *'fatal laughter'*.



Sleep is a Shadow of Death. The consciousness is unaware.
The auditory sense, during rest, or repose, functions *in place of the five conscious sensations*:
& creates[1] The Activating Essence built by accumulated Living *Experience*
in the *natural* world and in the Realm of The Soul.

Sleep[2] is *that* when The Soul takes stock of *its* LIFE, drawing comparisons.

In sleep all things become possible.
Edgar CAYCE, the Sleeping Prophet.

"IC EOM ON LIFE"

withuten on dream eom ic
giernan for an ende to se daeg
ond thoer is nestoppian sloep

to tiorian eom ic

nu don min sawol onwoeconen
ic habben freodom ongegn

in se otherweorold ic cnawan meself[3]
ic eom floesc ond blod[4]
ic eom monn

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[1] *On the earnest importance of fetal self-identity and ancestral memory, as concerning the Spectrum of Wave Lengths associated with Sound &Light* – Manifest Destiny! (And, also concerning the precognition of purpose as related to being and non-existence.): CAYCE.

[2] Cf. 1 COR 1:18-22. [Note *specifically*, verse 21: 'The world through its wisdom has not come to know.']

I will destroy the wisdom of the wise; the intelligence of the intelligent.
Saul of Tarsus, *apostle*

[3] The last words *of* NE-GANIK-ABO (*Stands First*), an old man sitting in a canoe, *wearing a buckskin jacket*: "WA-SHA-QUON-ASIN (*Grey Owl*), I see you do not forget. I called, &, of them all, you came … I stand on the Trail of Two Sunsets. To-night the sun sets for *the white man* for a day. Soon another sun will set for the Indian; & it will be *for ever*. There is a cloud across the face of the sky, & it shadows our trail to the end."

[4] *The 'vital fluid'; cf. the sap of plants.* 'Nearly all organic compounds *are* carbonaceous – diamonds, dust, blood & iron … Cf. *silicon, which* in respect of its abundance in nature ranks next to oxygen.'



"*Pearls of Eros & other Poesie*"

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"Pearls of Eros
&
Other Poesie"



For Violet & Daisy Hilton

(Based on Ferrar Fenton's "*The Complete Bible in Modern English*")

"CANTICLE"

Ye Shepherd Swaine and yine hinde Shepherdess
exchanging torrid whispers 'pon a grassy hillock in the moonlight.

Swaine. Let us kiss with the kisses of our mouths:
More delightful is your love than sweet wine.*
Hinde. Your name spoken is a spreading perfume.
Swaine. Ah, you are beautiful, my beloved,
you are beautiful: your eyes are doves.
Hinde. Innocent … there is no blemish in you.

Swaine. You have ravaged my heart, O my sister,
with one glance of your eyes.
Hinde. O on my bed
at night I sought you whom my heart loves true.
I sought you but did not find you by me.

Swaine. How beautiful is your love, sister.
Hinde. Much more delightful is your love than wine.

Swaine. Open to me, my sister, my beloved,
how beautiful you are, how pleasing.



"O, 'MORTAL PASSION"

Within dreams entombed … Dante, at peace, rested:
Within a womb of darkness shrouded … he slept.

Sithin didst descend 'pon a throne amidst clouds,
A tragic vision: "O, *ilka lief heart*." My one true beloved.

Virgil spake, "I bear thee thine tear's sorrow."
Within his embrace lay sweet B(eatr)ice.

Within the grave … her lips ne'er to e'er kiss,
O, life's loving breath … nor bleed hearts blest caress.

"O! BEE." (&) Back fell cold black reality.
"O soul … believing for me *na reason hast*!"

Thus awoke *the dreamer*, grim eyes weeping,
Alone, lonely, wet with dread tears … lost
Within fevered thoughts of eternal love.[1]

"Within this flesh *nae'ermore* wilst pulse hot blood."



[1] I fell to thinking about my own life, now so debilitated, & reflecting how short this life is, even in health, I began to weep about *our* wretched state. Sighing deeply, I said to myself: "one day, inevitably, even your most gracious *Bice* must die!" DANTE, "*la vita Nuova*," XXIII

Cf., MATT 1:24. *Joseph fell asleep & had a dream.*

AN IDYLL

"FIERY ORTHIA OF THE HARVEST CRESCENT"

O virgin, *vestal* of the Sacred Bough,
naked meadow, naked meadow chasing,
pleasures of wild nature: the hunt, the cold,
scornfully, the love of man rejecting.

I have *her* sensual passion incensed.
My celibacy denied the Lady
of the *lovely* Nates, & by horses I'm torn.
& my blood stains foam-slaked stones by the sea.

Adrift fo'er … borne of woman's pain … & love:
thine many breasts honeyed-lips, cream debauch:
th'ast laid a veil o'er mine alter of lust.

The murmuring bee hath garnished fragrance!

O Glorious Queen of the Orient,
heart's hearth & *holy flame* … your name is blest!



"VENUS' '*ROUSL*"

Emotions ebb primal pulses' sensations.
Oceans froth, wet & tempestu's passion,
this flesh doest desire thy burning lips sear;
this man I am doest pine for ye, dar'ing.
O heart, love thunders … cometh anon dragon:
merge ye forth fruit-bearing torch serpentine
& taste my kiss, dear maid, tongues invasion …
hear wont's whisper's; loin's secret seduction …

Fallen 'midst roses & myrtle, sweet girl –
a mortal blow served beauty radiant.
I, dust at thy feet O *queen of heaven*,
smitten by sparkling flame eyes that consume.

Embrace mine breath & drown in passion's mist.
Deep into thee … O woman … draw hot lust.



Os-an'na in excelsis



"It behooved *Us* that there should be SYNNE."
GEN 1:26

"SYNNE IS BEHOVIBLE"



Rise up, my love, my fair one, & come away
Canticle of Canticles, 2:10

Come, let *us* take *our* fill of LOVE until the morning:
Let *us* solace *ourselves* with LOVES.
The lewd woman, Proverbs 7:18

In these three is all our lives:
Nature, by Virtue, & Mercy, & Grace.[1]
Dame Juliana of Norwich, *Revelations of Divine Love*

& I WILL Put a *sweet kiss* on *their* lips,
in return for *their* comforting words.
PROVERBS 24:26

Love is no respecter of persons.[2]
St. Bernard of Clairvaux, *Sermon on the Song of Songs*

. . .

There *they thir* fill of LOVE & LOVES disport,
Took largely, of *thir* mutual guilt the Seal,
The solace of *thir* sin, till dewy sleep
MILTON, *Paradise Lost*, IX 1042-44

[1] Cf. 1 COR 13:13.
[2] ACTS 10:34b.

An alter was erected in Athens with this inscription:
To the UNKNOWN GOD.[1]

"THE PHŒNIX"

A small bird[2] so flew: first one direction,
then a second, then a third, & a fourth;
from above to below & all around,
identifying its INESS *within*
all … pervading the entire universe
with thoughts of benevolence, compassion,
joyous sympathy, equanimity.
Great & wide, deep & boundless, *its heart* grown,
purified of ill-will, found a Pearl[3]
& that put into its quiet nest.[4] Watching
it fluttering, trying to understand
with all its will & all its strength, the Jewel:[5]

one moment was enough in repaying
all the trials I have ever endured.[6]

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[1] ÆONIA, the first emanation of 'the true' but *unknown god*, & also the begetter in thought of inspired visions, with the ability of seeing the eternity in all things, & thus '*the mother of all poetry*.'

[2] '*The Phœnix'* is described by OVID *as* breathing out *its* last 'immolating' breath - odoriferous flames of fragrant frankincense, cinnamon, spikenard, & myrrh … & from *its smoldering flesh* emerges 'a worm,' which, when grown large, is transformed into 'a crimson & gold-coloured bird,' *by* TASSO *described as* a splendid "thing to gaze at." & the ANGEL [RA'PHA-EL, in MILTON, "*Paradise Lost*," V. 272.] *is* "gazed by all, as that sole Bird …" (descending to earth). "*Rosy-fingered* Dawn …" described by MILTON, *Paradise Lost,* V. 2., *as* "Advancing, sow'd the Earth with Orient Pearl." (Refer to, *Hymn to Iaman* 26: "A fiery *rohk* wearing the uræus …")

[3] Moslems recourse to the Platonic androgynous *spherical man, who*, according to Lao Tzu, 'wearing coarse garments,' & given, (*by the King of the Sea*, (PS 29:3, 10.)) – a precious white pebble (APOC 2:17.) – a Pearl, the primordial symbol of HEAVEN, & the conjunction of fire (or heated breath) & water identified as *the human* SOUL, each B*lessed ONE* with *its HOURI*, a d*ark-eyed damozel*, or 'genius in obscurity,' enclosed (within a sublime center), the seat of consciousness (intelligence)' having fallen away from DIVINE Totality & leading an *ungodly* existence, correlating 'the brain' with 'the (coiled) snake, or *Na'a,'* to whom our *first parents* owed their first independent action.

[4] Its own cradle; its parents' tomb … compared by OVID as Heliopolis – ON – *the Golden City of the Sun*, & by MILTON as the neighboring Egyptian city of Thebes. Cf. Augustine's *Golden City of God* … *HEAVEN, as in* PEARL 923-4: "Unmatched you are beneath the moon; your house should be without a spot."

[5] PEARL, 12, 24, 36, 48, 60 … "a precious Pearl without a spot." Cf. "May the record of your life be as pure & spotless." [Apron Lecture, The Blue Lodge Ceremony, Masonic Monitor (Craft Ritual Manual).]

[6] DANTE, "*Purgatorio*" I. 22-66. AN OLD MAN: "Who are you that have fled from the eternal prison against the dark stream?" *Also see,* "*Purgatorio*" I. 94–136. CATO: "Go then, & see … & that thou bathe [his] face so that all filth [from Hell] may be removed from it."

"SYNNE IS BEHOVIBL"



Part the First

i

I forgot all concerning the Pearl that lies in the Sea
hard by *the loud-breathing Serpent*,
& became a slave … sinking down into a deep sleep.

ii

O what venerable & reverend Creatures!
Immortal Cherubim! Sparkling ANGELS … & maids:
strange seraphic pieces of Life & Beauty.
Hyssops of Humility … set on Fire by Charity.

I admire the Perfection of Thy Fruitive Love,
so Divine & Perfect a thing. An Ecstasy,
always … I enjoy the sight & company of you Darlings,
& pass my whole Time in Contemplation
of your Beauty.

Clothe Thyself with the Garment of Nothingness
& drink of the Cup of Annihilation.
Cover Thy Breast with an nirvana abeyant

& draw over Thy Head the Glorious Robe of Non-existence;
the Splendid Tyrian Mantle of Sparkling Colours.

iii

A thought is like the stream of a River,
without any Staying Power,
as soon as it is produced … it breaks up & disappears.
Like fire. Like lightning.
Like the Sea boiling with life … itself
floweth in your veins, away from a single source,
not like ONE particular BREATH or Warmth,
but as if it were a Single Quality
containing in itself & preserving All Qualities,
sweet taste & Smell & the quality of *wine*
with all other flavours, visions of colours
& all that touch perceiveth,
all, too, that hearing hears, all tunes & every rhythm;
a perpetually flowing quiddity pouring out
into the World of *mundane* Matter, Multiplicity, & Time,
till you are clothed with the Heavens
& Crowned with the Stars:
& the Stars are your Jewels
to put on & wear as an adornment,
like Images, Traces, Shadows, which hurry away
to that which they image … like a Beautiful Reflection
invested on Water.

iv

If Love be the Weight of the Soul & its object
the center, an Innocent malefactor,
yet greatest in the World,
the Root of Comforts & the Fountain of Celestial Joys,
supreme & sovereign spectacle in the Worlds,
a Well of Life in which we see THE FACE OF HEAVEN above:
the World is a mirror of Infinite Beauty,
a Temple of Majesty … girt round with the Wall of Paradise,
the Door whereof is guarded
by the most Proud *Angel of Reason*
& unless vanquished, THE WAY will not lie open.
A region of Light & Peace. A Paradise
where pure, absolute & immutable,
the Mystery of Mysteries,
most Incomprehensible, most Luminous, most Exalted,
the place of ANGELS & THE GATE OF HEAVEN,

the Great Gate of Charity is wide open
with no obstruction whatever before it.

The inexpressible, inconceivable Beauty of All,
which stays within THE HOLY SANCTUARY
& does not come out where the Profane may see it.

It filled me with a Rapture,
an Ecstasy, an Inflatus.

I asked the Heavens, sun & moon & stars,
& I replied unto all the things which encompass
the Door to *my* Flesh,
veiled in the dazzling obscurity of the Secret Silence,
outshining all Brilliance
with the intensity of its Darkness,
& surcharging Blinded Intellect
with *utterably*, impalpable & invisible Fairness
of Glories surpassing Pulchritude.

v

Sempiternity was manifest
In the Seed of the Lucid Light of the Day
& Shineth Radiance of the Omnific Darkness,
& the Darkness overpowers it not … with much ado
I was corrupted & made to learn
the dirty devices of this World, which I now unlearn:
the two Loves that Rule Masterfully in THE PNUEMA:
Eros, the Love of the Heart. & Agape, Ecstatic Love.
Passion perfected in Love, a DIVINE Intoxicant.

& from the discovery & conviction of my Secret Faults,
I came to wonder at the Depth of Wisdom;
I came to bear witness of that Light & I perceived
in some measure that THE LOGOS was made Flesh:
full of Grace & Truth,
this excellent Beauty,
& I was filled with awe.

& suddenly, forth flashed
a WINGED Harbinger of Flame,
a fulgurous scintillation, A TONGUE OF FIRE, saying:
See the Fount from which you flow & seeing
lose yourself therein!

vi

My Torrid Heart was dusty, parched
for want of the rains of deep Feelings;
my mind was arid & dry.

Too late I loved THEE, O THOU *Beauty* OF ANCIENT DAYS.
Yet ever now!
Too late I loved THEE. & Behold,
THOU Wert Within & I abroad.
& there I searched for THEE:
THOU Wert With *me*, but I was not with THEE.

& I came to wonder.

Part the Second

i

I sought a SOUL in the Sea & found a Coral there;
Beneath the Foam for me, an Ocean was all laid bare.
Into *my* Heart's Night, along a narrow way
I groped; & lo! Light … an Illimitable Land of Day.

In to Verdant Fields,
the Life Giving *Erbere* of the World,
that every Bough & Fruit might show forth
HER *various* Perfections … along THE PATH
To Death I move.

A Wisp of Smoke to HEAVEN we raise.
The *Wayless* WAY in which all Lovers lose themselves.

THE LOVED ONE's rose-parterre I went to see,
That Beauty's Torch espied me, & qouth,
when SHE LOVES … SHE Does So with HER WILL.
SHE Works with HER POWERS & not HER ESSENCE,
brought into play through HER EYES
& of that Inward Glow so Bright.

Wherever Beauty shone in Rosy Cheek,
Love lit her Torch from that Flame.

Wherever Beauty dwelt in Fruitive Tresses,
she came & found a Heart entangled within those coils.

What profits Rosy Cheeks, forms full of Grace,
& ringlets clustering round a Lovely Face?

Garden & Mead are in Radiance dight
& *dewine* the Rose adorns in Lustre Bright.

ii

THOU Hast Striken my Heart, & I Loved THEE.
Not Elegance of Bodies, nor Fair Harmony of Time,
nor Brightness of Light, so Gladsome to Our Eyes,
Incomprehensible Light, through Simple Nudity which enfolds,
& vehement yearnings & plaits of Love adorned
with all good things, I find myself, & feel *myself*,
to be the same Light by which I see, & nothing else.
& it brings about a Divine Fruition
in the Abyss of the Ineffible.

Nor sweet Melodies of varied Songs,
Nor the Fragrant Smell of Flowers, & Ointments, & Spices;
not Manna & Honey,
not Limbs acceptable to Embracements of Flesh.

iii

& here there is Death in Fruition,
& a melting & moribundity into the Essential Nudity
where all the Living Images
Reflected in the Mirror of DIVINE TRUTH
Lapse. Clothed with Heaven's entering in
to an Estate of Peace & Delight
& Sweetness of Love, passing in
to *my* Inmost Parts;
only by movement of *my* Heart did I recognize HER PRESENCE,
& by the Flight of all Vices from *me*,
& by the suppression of all Carnal Desires,
I pass Beyond Power of *my* Nature,
Beyond Quickening & Extending,
rising by degrees … I come to the Fields
& Spacious Palaces of *my* Memory,
where are the Treasures of Innumerable Images.

I recalled the Mystery & Beauty of the flesh.
I was rapt & carried away
full of aspiration, steeped to the Honeyed Lips of *my* SOUL
in so strong a Desire of Glorious Felicity
that I know by the Strength & Vehemence of Desires.
Infinitely Delightful, so August & Insatiable,
the deep longings of HER Aspirations. HER Loving Fervour.
HER confident anticipation cannot vie
in Sweetness with the Honey,
in Gentleness with *the pasche lambe*,
in Whiteness with the Lily,
a very fair flower is the Lily,
clarity with the Sun … it is impossible
that a SOUL should Love thus & not be Beloved.

iv

The SOUL longs to pour out Words of Praise,
But it is Sweet Unrest, & cannot contain itself.
Already the Flowers are opening, & Beginning
To give off Scent … Bliss & Comfort to the SOUL
that the SOUL would never willingly abandon.

THOU Breathest Odours & I drew in BREATH
& Pant for THEE. I tasted, & Hunger & Thirst.
THOU Touchest *me*, & I Burned for THY Peace,
THY Heat, Sweetness, & Song.

If *we* do not quench this Jubilatio
Through *our own fault* it begins to incense
A Great Inferno which throws out Flames of the Mighty Love,
& endows the quintessence of THE PERFECT.

With THEE, *my* Flame, I Burn. Without THEE, die.

How fairest THOU without *me*, O *my whole*?

v

The SOUL leaps out of Itself like a Burning Fire
that has Become ONE Whole Flame & increases
with great force … the flame leaps
very high above the Fire.

The SOUL goes forth to deprive Itself of Desire,

& by Denial & Deprivation that is Faith,
in order that It may come within Quintessence.

Part the Third

i

I turned to *the Blue Heaven* gazing
into its depth, inhaling its exquisite colour & sweetness;
the rich blue of the unattainable flower of the sky
in Ecstasy. SHE Desires … the Seed,
the Transcending Substance
generated from THE ONE, the Source.
SHE Thirsts for Inward Dulcitude that inebriates
the mind … feeling Sweeter than Honey
enters into HER Immanence
& inebriates HER with Its Sweetness, *so*
that SHE Has Honey & Milk on HER Tongue & HER Lips
distil the Honeycomb:
a memorial of Abundant Ambrosia, for the Mouth
that speaketh out of Abundance of the Heart.

Love alone sets Free & afflictions
Liberated from Enslavement to anything
of a Nature Inferior … hidden Manna,
not lost or asleep, the Will alone is occupied
in such *a way* that it is a Prisoner, a slave
to EVER FREE (of Desire) since *it knows how*
to Surrender to One whom *it* Loves.

How Precious YOUR Love *is*
As to leave No Liberty to Love any but YOU!

Is there anything more to be Desired than Charity?
Charity which makes THEE, O SOUL,
no longer content with Human Tutelage.

ii

It is an Embrace … the Awakening of Faith,
ultimate Purity & Unity, a wholeness which Caresses
everything that is Uncreated & Eternal. Emptiness is
a Fullness. The SOUL Loves & knows not else.

Bewildered & Intoxicated with Love.

Unutterable Delight in the Enjoyment of *its* Agony
which seems, to me, like Nothing Else
but an almost Complete Death
to all the things of this World.

& in Slaying, THOU Hast Changed Death into Life.
& Death is absorbed in Victory.

iii

A Naughted PSYCHE whose Self & whose activity
have been brought to Naught by means of Grace.

Celestial Joys transform the SOUL & make *it* Heavenly,
a throne of Repose & Perfect Rest.

Spiritual Sleep of the SOUL
into the Bosom of *its* Beloved
comprises enjoyment of All to the Calm & Rest & Quietus
of the Peaceful Night … as Passing Away from the Iness
& coming to an End in the Dark Silence
whereof All Lovers lose themselves,
coalesced, shriveled up & Buried in a Grave
that does not Love … Noetic Being.

iv

Honour & Glory must be renounced & completely rejected
for Love in this Life hast No Other Pleasure, nor Desire.

All the ability OF *my* BLOOD & Flesh is moved through Love.
All that I do … I do through Love.
All that I suffer … I suffer for Love's Sake.

Without love Fear hath Torment & Honour hath no Grace.

Honour & Glory seasoned with the Honey of Love.

Manifestation, Reflection, the Garment of Inner Perfection,
Imperishable & Unchangeable in its Essential Doxa;
Perfect Felicity above all Glory
forth-spreading by the same Grace of Might,
of length & breadth & heighth & Deepness without End.

& all is One Love.
& in this Love Our Life *is* EVERLASTING.

Part the Fourth

i

The Night is Nothing
other than a complete withdrawal of the SOUL
from Earthly Things by an Intense Desire to Love.

In Darkness Enwrapped & Falling … as ONE
Who has lost THE WAY.

ii

Rising in the Morning
dispels the Nigrescence of the Night & Reveals
the Lustre of Day & the Fruitive Love
& the Fruitive Possession,
more than the Striving, Dynamic Love
& the partial, conditional possession.

Even *so* this Euphoria that is Tranquil & Quiet
raised from the Darkness in the midst of Tranquility;
& in the Silence of the Night
there was Spoken
in *me* an Idea of Ideas, a Secret LOGOS,
in the Purest Part of *my* SOUL, in the Noblest *Ousia*,
in that very Essence … I heard a Harmony
of Sublimest Music surpassing all Melodies.
& that Eurthymy(c sound) was Silent,
a most sounding Solitude sonorously received in THE PNUEMA.
The Spiritual Sound of Excellence.
The Central Silence of Pure Peace & Abode of Heavenly Birth,
the Arena of THE VITAL BREATH, that Lotus Land of Purity.

iii

The Fertile Ground of Piety is Love,
& the working of Mercy is *our* keeping in Love.

Empathy is a Sweet Gracious working in Love,
Mingled with Plenteous Pity & made Perfect in its weakness,
for Ruth worketh turning to us All Things to Good.

iv

I IT AM, the Might & the Goodness,
Light & Grace that is All Blessed Love.
I AM that maketh Thee to Love:
I AM that maketh Thee to long:
I IT AM, the endless fulfilling of All True Desires.
I IT AM, a New Vicification of Thy Presence
that is to raise Thee out of the Darkness of Epiration
into the Light of Life & Give Thee Power to Become:
I IT AM … Bruiser of the Serpent
resisting the Evil of Fallen Nature,
& so Perfectly Hating the able Corruption of Souls
to rather Suffer the Flames of Hell, wherein Nothing Burns
but Self-Will (which when put off there is No Will)
than Willingly be Guilty of the Error
of Never Dying in Love.

v

I found the Mirror & kept it Bright,
Clean from the Corruption of the Flesh & Worldly Vanity.
I mortified the Concupiscence of the Flesh
& the Concupiscence of the Eyes
& the Pride of Life. & Blind, Beholding
unto the Naked Being
wretchedness with Sorrow & Contrition.

All the Being & Power & Virtue of the SOUL:
A crystal clear & Pure Pearl!

Part the Fifth

Now Mark: when the Creature claimeth … the Creature
Goeth astray & the Creature falleth into Descent
Through Desire & through Love
Into Abyssmal, Uncomprehendable Emmanation
& Penetrates it in *a WAY* that is Wayless.
& in the Fruitive Inclination of THE SPIRIT, vanquishes.

Make haste & come down:

Awaken then, O THOU that Sleepest,
WHO from All Eternity has been Espoused to THY SOUL:
The Sun of Righteousness will Rise & Illuminate
Minds to MA'ĀT & Enkindle *their* affections
with Burning Love
aglow with Wondrous Lustre.

Shut your eyes & change to & wake 'another Way of Seeing.'
Begin to Search for this Pearl,
The Secret of the Sea, uttering
Thunderously, like a Spent Cloud,
a thick Cloud of Unknowing, of Forgetting,
on the Shore: Turn *to* THY HEART & THY HEART shall find!

Take *it* & kiss *it* … wear *it* as an Adornment, a Diadem.

Remembering THY LIP, the Ruby Red, I Kiss.

opus et operatio



ANGELS GUIDING ***GLORY*** *PHANTASIES PURSUING*



Beware. There are fauns
    who facing the lion
die of fright just thinking
the lion might be hungry.

CYDIAS, c. 400 BCE

More intent on pleasure than matters of salvation.
ARCHPOET, c. 1165

"A F L I C T I O N"

(Eternal bondage & a bed of need.[1])

Ye Shepherd Swaine's seductive passion for yine hinde Shepherdess.



1

Slusty whispers hot-honeyed breath sweet as rain pours
for us from soul to soul, O as blossoming love.

Your pleasant coo, O dove, is more melodious
than the music of the water as it plashes.

1 To a Daughter of Flesh from a Man of Dust, (*an plagiarism of love's bastardizing history*).

Listen! wayward & wildly pounds heart-throbs' swan-song:

There is a dreamy *lioness* who lives amongst us.
A slender, lovely, graceful creature fair, & faye,
whom I watch with foolish eyes (because I love her).[1]

Her cheeks smell fragrant-like, spice-beds overflowing with myrrh:
her purity & innocence flushed & flesh blushed:
ivory pearled, fresh, lapis-lazuli-veined,
marble pillars upon gold bases … radiant,
airy & light rising aglow, a fiery *rokh*
risen into the empyreal zenith, sprite
fluttering o'er *the* volcanic mountain aflame.

& her voice, the gift of the swallow, flittering,
calling to me, altogether more delightful
than sweetness. *I am my lover's & she is mine.*

Wide-eyed doves, together in places gladdening:
can you imagine that song, little swallow?
my heart, dear sister, sings – *love hast never harmed me*.

2

My sister's mouth is a damp-bedewed lotus,
her breasts mandragoras … dawn-mist, lovers abed,
two hearts obedient in their beating made one.

. . .

My life caught up with yours. Your beauty dost bind me.

& you, O dear dove, my heart strives to reach the height
of your love – sweet like your hair, the lure in the net
that dost ensnare, me, O unable to resist
the temptation of thy bait: whilest I entangle
in thy love, unable to break free, caught, captured,
in your net: caught up as I am & made your slave.

A poor fool before you ... & when the shadows go dark,
quiet - you bring to light what is hidden.

[1] Cf. ARCHILOCHUS (c. 650 BCE).

O Daughter of Flesh, *let* us, you & I alone
sort these matters out. Fear nothing. I shall be tame.
I shall behave & reach, if I reach, to soft touch:
breast & thigh, go bare, go bare … still virgin to me.

Thine hot lip hast ne'er touched mine to gain mine desire.

O sing for me that delightful song which drives all:
hold back nothing. Drive all things out of my mind.[1]

I say no more, but take in hand, & lay thee down
'pon myriad flowers, & slide my hand under -
to still the fear in thine brown eyes. O thine brown eyes.

ii

Art thou trembling like a faun, quiet, panting?

I caress hot breasts with a light lingering look.
The one I grope. The other lips touch. I swear, goddess,
I don't know which pure-flame tipped heap I want the more!

Mouth to mouth joined we lie, your naked breasts, *wanton*
for my fingers, for my fury, deep down grazing
on the silvery plain of thy warbling throat.

Come with me, my love, come away: the storm hast burst
& the rains have fed the earth & left it fiery
bright with blossoms. Birds wing on the low sky singing,
dove & swallow flitter in the open on high.
& the vine tendril curls shaded by downy-leaf:
but for me, love never sleeps … she scorches ablaze
as lightning; & she shakes me to the root, storming
out of the airy heavens, my heart overwhelming.

I was drowsy, but my heart is awake. Listen!
Sister, my love, open & let me in, my dove.
My perfection. My head is soaked. My hair is drenched
with dewdrops … of nights passing into morning mist.

[1] THEOCRITUS (c. 300).

3

O I caressed the beauty of all her body
& came furiously in a sudden white spurt
while I didst stroke her hair. The hair of her I love.

My hands are sticky with myrrh. Fingers dripping myrrh.

How sick I am with love. Thy face is purest gold.
Thy hair is a heap of curls. Thine eyes float like two birds
over a pool suspended, bathed in creamy milk.

Without you & your love, my heart wouldst beat no more.
Without you & your love, sweet dost sour bitter.
Without you & your love, my love, I cease to live.

O listen! darling, mine heart's life dost need you, love,
for when you breathe, mine is the heart that, aching, beats.

With candour I confess my love. I love you, yes,
& wish to love you closer. & wish you'd love me.

Let not your heart be troubled during your sojourn,
here, down upon the flooded earth … flooded by *thine* love.

Put incense & sweet oil upon you, garlanded
flowers at thy breast. Let sweet music play before you.
Count, if you can, each plangent wave that comes ashore;
from every possible sea. Count, if you can,[1]
all the infinite passions of eternity
wherein you take my breath away, made prisoner,
entangled in the fabric of your net of love.

& quickening in love, O at your gentle laughter
that stings my breast & jolts my heart if I so dare
the shock of a glance. (& I cannot speak.)

My tongue sticks in my dry mouth. My lips parch *wanton*.
Thin fire spreads beneath my skin. My eyes cannot see.
& my roaring ears echo in secret labyrinths.

[1] ANACREON: "… *every leaf on every tree. & count each wave that comes ashore from every possible sea – compute, if you can, the countless loves.*"

Chill sweat glides down my back. I turn greener than grass.
I shake. I am neither living nor dead, & cry …[1]

It is the middle of the night & time blurs on.

& the hours go by. & alone. & not sleeping.

I am neither living nor dead & cry inside,
out of the lost empty … our desire loosening
arms, knees, thighs: sharing looks more melting than honey.

What honey would you rather eat? than that nectar
which the humble bumble bee spun from loves sweet seat?

What distillation ever comes more dear than, or
more creamy rich & pure than from her honeycomb?

Love in its fullness like a peach for us to share:[2]
our mouths, hot & wet, dripping with sweet honey:
our mouths, joy, sticky of *slusty* ambrosia
gleaned of deft earths' scattered flowers, gently budding.[3]

O the birds exult you & herald in your coming
& nothing glorious or beautiful can be
without your coming forth … the phoenix rising,
bringing lasting gifts for your Man of Dust,
saying, "Alas, my brother, th'ast taken from me.
Th'ast taken from me. Your brothers' tears have made wet."[4]

ii

Let us live only for loving, O, each other.
Let us lust only for each other's mouths kisses:
to kiss each other, & taste & explore each other.

Give me a thousand kisses, then a hundred & more
without pause … volumes of kisses. More than kisses.

& two mouths breathing together each other's breath.

---

[1] SAPPHO, "*The Arbor*."
[2] SEMONIDES. Cf. "Hearts hunger all can understand."
[3] LUCRETIUS.
[4] CATALLUS, "*By Strangers*."

Give me a thousand kisses, then a hundred & more
without pause … volumes of kisses. More than kisses.

Eyes opening. & closing. Two bodies, curled -
& curled tresses a love cave around thy face.[1]

My eyes feasting on naked shoulders, breasts, & thighs.[2]

&, O goddess, tomorrow love shall have its way
with *ingenue* & *olde* roué inveigling … lovers.

& blossoms. & myrtle sprays alive with whispers.

iii

Tomorrow all will all commingle in desire.
Let us live only for loving, O, each other.
Let us lust only for each other's mouths kisses:
to kiss each other. & taste. & explore each other.

Give me a thousand kisses, then a hundred & more
without pause … volumes of kisses. More than kisses.[3]

iv

O goddess! an empty bed is hard-kept alone.
Even every virgin wonders loss each sunset
as each moonrise discovers lovers intricate postures:
as love rides roughshod o'er every heart … all.

O goddess! tomorrow love will reign over all;
over every fish & bird & beast … all hearts.

. . .

She is alone now. Two halves made whole. There is no other.

Bright with her myriad pleasures, an enchanting
flowering fragrance spreading like a fiery flood.
& dawn drowns in deep brown eyes … head whirling. Unable.

---

[1] PROSPERTIUS SEXTUS (50 – 16 BCE), *"O Blest of All Nights."*
[2] OVID, *"Amores."*
[3] Cf. ANTARA (c. 550): *"Wouldst that kisses take me from thy mouth to mine …"*

Mute. Dumbstruck with longing & hope, our hearts bursting …

O goddess! an empty bed is hard-kept alone.

Give me a thousand kisses, then a hundred & more
without pause … volumes of kisses. More than kisses.

4

The friendly earth spreads its roses over the whole land:
gathered everywhere & lasting forever because of love
binding … you who would violate my love,
bright morning star, rising on pink horses: came:
quickening - O that gladdened day th'ost enlightened.

. . .

Peach blossoms crowd the river banks as far as sight.
& drifting to the waters source … I see no one!

Clarity of the moon brings quiet to quickened hearts.
& when the sun rises out of clouds at daybreak,
flowers sweeping brightness, *paradisiacally*,
sparkling diamonds glistening dewy radiance:
phoenix-tail on scented silk, stitched deep into night:
the fan's sliced moon[1] … not hiding her glowing *fleshame*.

Wouldst our love stand a rock for all eternity,
unchanged forever – but life does not allow us
to halt the passage of time even for a moment.[2]

ii

& laughter & songs rose up flowering blossoms
smooth as silk, fragrant as orchids & white as jade:
her lips red, cheeks blushing, O even more crimson.

Shouldst I once more know the warmth of thine features fair,
all my life will I give thanks to pure azure skies,

---

[1].SHANG-YIN (812 - 858).
[2] YAMANOVE no OKURA (660 - 733): *"Whether I be cursed or whether I die. I die."*

yielding to a love that recognizes no bounds …
going to you by night treading the paths of dreams:
soundlessly to pad around & prowl without fear,
blood-fueled, tempestuous, fluid floating … a kiss.

A floating sea-foam body that waits for soft hands …

O your gathering hands washed by fragrant perfume:
your lips that scatter peach blossoms. & cherry blossoms.

&, O bliss, perfume stirred around them when they stirred,
like odor of clove on a fresh breeze. & tears flowed
o'er your throat & o'er my throat as free as blood flows.

Waves of flowers being bandied like dust, as though
a breeze had quickened the sea & set it blooming.[1]

Blossoms whose hue is paler than it once was.

But we warblers in the shade of blowing blossoms,
are utterly changed … our secret kept by damp mists,
scented rising from our garlanded court of love.

If you love me true … if you love me pure … then come.
Then come … love … for love … our love is not forbidden.[2]

I delight in your words. I delight in your love.

Your inexhaustible love as sand on a beach.

Who is in thy heart Daughter of Flesh? is no one?
is no one is in thy heart? O Daughter of Flesh!

O Daughter of Flesh, who is in thy heart? who? who?

No one is on thy mind O Daughter? in thy heart?

---

[1] LADY ISE (875 - 938): *"I delight in your words. I delight in your inexhaustible love as sand on a beach."*
[2] LADY MURASAKI SHIKIBU.

5

Th'ost setest mine heart to trembling, for th'art savage
& a primal temptress of torrid fantasies:
you'll embrace none like I, no wreath of roses:
of slipping between the cool sheets of dusk & dawn,
along a body like thine own, O my sister,
an unblemished body like thine … but not blameless.[1]

Thighs moist, pliant, tender, & full-blooded glowing:
but night veiled like a breaking wave broke o'er me
& the water began to come down. & I drown.

Wouldst that thy kisses take me from thine mouth to mine,
or like a meadow after rain … liquid languor
in mournful light amid drowsy-headed poppies.

O felicity of sleep that comes to set free
& careless, through the eyes making sweet ingress,
loves progress brings for us dreams. Soft blowing wind blows
whispers, to mesmerize … after loves blandishing.[2]

ii

I've sported with you, totally at my leisure.

Lithe throat & neck not ungainly. O not a flaw.
Thy luminous curls cloistered, strands twined, raveled
& unraveled. & waist as supple as breath.

+

I took your curls in my hand, thy slender white flanks,
tender thy ankles, shapely thy belly, taut, white,
as whiteness where whiteness first blends into amber
nourished on the whey of unstirred waters. Doe eye,
shy, hovering o'er polished cheek. O not a flaw.[3]

---

[1] Cf. VIRGIL: *"… singing birds flit & dance, music in all their throats."*
[2] *"The Carmina Burana,"* (c. 1150).
[3] IMR EL-QAIS (c. 530): *"Lithe throat, & neck, not ungainly. O not a flaw. Thy luminous curls clustered, strands twined, raveled & unraveled, & a waist supple as breath."*

Day-weary eyes … lovely … to sleep after loves strain,
but lovelier to wake from sleep to love again.

New ecstasies of sense & soft exchange of breath
all-past sugary experience languishing …

Beloved I mourn your conquering arms. Your free hand.
Your flushed white cheek – ♥blue-shimmering jet-tresses, silkyng *dove's rouge* …

I have brought my praise, bright praise in poetry to laud
beauty honey-sweet, by a silver-tongued poet's words:
I am eager for one who offers her true love,
the one sublime gift freely shared of intimate souls.

iii

O nothing endures. Nothing but wounds & kisses.

O wound me with the kisses of thine soft pink lips:
a soft bed of flowers … thy tongue & thy secret.

Feast with me on wild berries till our mouths are stained,
& our hands drip with sticky sweetness. Yours. Mine. Both.

All this world means nothing at all. Nothing.

Better to die than bear such torment, sorrow, pain.

You are beautiful past measure, my lady fair.

My heart is yours evermore. Torment. Sorrow. Pain.

- *finis* -

I die of thirst at the fountain side, hot as fire,
My teeth chattering, I burn, still … shivering,

♥ - curled bleached-yellow hair.

naked as a worm, clothed in laughter, & in tears.
&, O my love, which by thy fault hast fallen dead –
as at the meadows edge a flower lies, & dies:
your dulcet laughter – all of which drains my senses
as dry as bone, impartially melting away
in joy … dreamy … swollen, catching your scented breath.[1]

Smell of myrtle & roses & all things growing:
gently disposes of all our hearts' undoing,
& the heart in weariness after loves commerce
softly reposes … like fallen blossoms … in dreams.

(We lie where the winds have blown us. Blown you. Blown me.)

I must beg thy pardon. Sweet sin is so deadly.
I am dead but ardent. Striken by thy beauty.[2]

6

… from the translucent moon, from the un-risen sun.
Two shadows laying together. Two lies made one.

. . .

Not a breath remains in my throat, not a whisper.

Nothing is left. Not clenched minds, not locked limbs.

But dawn,[3] rabid with need, mind choked with urgent want,
borne on lightness of her new freed body – forged
woman – pink lips bending to lion tongue quivering.

The trembling of the hare. The trembling of the faun.

I am sure of nothing but life's uncertainty.

[1] CATALLUS.
[2] ARCHPOET: *"Two shadows laying together. Two lies made one."*
[3] *SONG of SONGS* 8:14. "… be *thou* like to a roe or to a young hart upon 'the mountains of spices."

The heart is *the* opponent of Reason.
DANTE, *la vita nuova*, XXXIX.

"THE STRANGEST DREAM"

Cf. Sirach 24 – *In Praise of Wisdom.*

A pillar of cloud in highest heaven,
I walked around the circle of the sky
alone, through the ocean beneath the earth,
looking everywhere for a place to root.

Your memory is sweeter than honey,*
O a grapevine which puts out *lovely shoots …*
and blossoms giving rich, glorious fruit.

Thy breath, a spicy pleasance of incense:
fragrant roses by a sea of perfume:
a river sparkling like the rising sun,
a canal brimming o'er at harvest time …
the mother of beautiful love & hope
watering the orchards & flower beds
with thy profound, deepest understanding.



Know thyself.
The Oracle at Delphi

Through sweetness & happy contemplation *of* thyself.
St. Augustine

"OSTENTARE ÆVITERNAL"

What was it that I delighted in, but to love & be beloved?
but I kept not the measure of love, of mind to mind, friendships bright boundary;
but out of the muddy concupiscence & avarice in *the* lusting of the flesh & of the eyes,
& in the *amour-propre*[1] bubbling of youth, mists fumed up
which beclouded & overcast my heart,
that I could not discern the clear brightness of love *from* the fog of lustfulness.[2]

The claims of *our* Civilization, make life too hard for the greater part of humanity,
& so *further* the aversion to reality & the origin of neurosis … neurosis suffered
from failure of repressed energies to find outlets acceptable to moral censor.
Erotic instinct would break all bounds
& the laboriously erected structure of civilization swept away[3] *like an outcry*.

The dæmons were the authors, the patrons, & the objects *of idoltry*.
Those rebellious spirits *who* had been degraded from the ranks of angels,[4]
& cast down into the infernal pit, *where* still permitted to roam
upon the earth, to torment the bodies & seduce the minds of *sinful* men.

The dæmons *soon* discovered & abused natural propensity of *the* human heart
towards Devotion, artfully withdrawing the Adoration of *mankind* from CREATOR THAT I AM
usurped … the origin of love in the sexual instincts[5] *fixing* on various objects:
the nucleus of what we mean by love, naturally consists … in sexual love
& sexual union as its aim. Sexual love undergoes transformations
according as it is repressed or sublimated, infantile *or adult*
in its pattern, degraded to the level of brutal sexuality *or humanized*
by inhibitions mixed with tenderness.[6]

---

[1] As Lucifer in "*Paradise Lost*," *which is* 'the pride of person .'
[2] Augustine, "*Confessions*."
[3] GEN 11:7. Cf. GEN 18:21. Also cf., Freud *on* conflict between erotic impulses & morality *as* central conflict in psychic life of individual in society.

"Love & do what you will."
Augustine

[4] *An* Angel BLEST Is incorporeal, *neither* just a body 'supple breath' *but* no *spirit* at all! *See*, supernatural apparitions of the Fancy, raised by *the* special & extra-ordinary *Operation of GOD ALM – thereby* Making HIS Presence & Commandment Known. Cf. Locke, *immaterial substance*.
[5] Libido. [6] Freud

Who told *you* that you were Naked?
GEN 3:11.[1]

"*On* THE DIGNITY OF THE TOUCHED CHIN"[2]

(An allegory.)

The Kiss … both penetrating & consuming.

In the Groom's absence, the Bride was faithful
in good works: for the purpose of comforting the distressed *VIRGIN by his presence*,
because in *his absence* she'd been faithful
in good works … *he returns* with an even richer reward of GRACE –
THE BREAD of HEAVEN.[3]

The Groom, a stone cut out of a mountain *without hands* – a virgin born of a virgin,
rapt in the *corporeal* wonder of GOD's Assumed *Human* Form, mortal flesh
subject to fecundity & morbidity … lovers in a lectulus on *the Bride's couch*.

As she lies back he cushions her head into his left arm,[4]
his right arm embracing her, & holding her body fast,[5]
to cherish her at his tender bosom
that she may relax & sleep on his breast …

. . .

LOVE makes the cheek & chin a sphere to dance & play in,[6]
& the charm of a gesture, clasping *of* a woman's chin, a token
so childlike, playful, affectionate …

… facts only become important if they alter the course of history.[7]

---

[1] Darwin was certain *that* associated animals have a feeling of love for each other, *which is* not felt by non-social *adult* animals.

[2] … *das Umfangen des Kinns*, the clasping of a woman's chin: Christ's *expression* HOSANNA for HIS Beloved Bride, the Human Soul. Cf. the *breath*, or *pnuema, as* with*in* 'the Word' (JOHN 1:1) & the *psyche*.

[3] *pan de cielo* … St. Bernard, 51st Sermon, "*Song of Songs*," LI(51),5. *See,* Anchor Bible, p.384.

[4] *SONG* 2:6; 8:3.

[5] … an embrace of the flesh & the passions held fast: *læra eius coitus*.

[6] Robert Herrick (before the mid-17th cent.) … since *then* the caress of the chin has suffered gradual debasement.

[7] Cf. *sketch*, Titian, "*Sacred & Profane Love*," c.1515.



"AN UN-COMMON GIRL" [1]

- THE HIGHT OF PUNKIN' CHERI - [2]

- in the rough -



Life is a tragedy to those who feel,
And a comedy to those who think.

O, come all *you* fine *young* fellows
With hearts *so* warm and true,
Never, ever, love a girl,
O, your lost if you so do.

But if you shouldst *so* see one, *m' love,*
With long *brown* Chelsea curls,
Just remember about me, *dear,*
And *sweet* Punkin Cheri, my *little* girl.

Her form was *like* the turtle-dove,
So slender and so neat;
And her long *brown* Chelsea curls,
Dear, *hung* down her tiny cheeks.

O, her long *brown* Chelsea curls,
Hung down her tiny cheeks:
Cheeks, dove white and rosy
Bright, soft smiling for me.

---

[1] This poem is *especially* dedicated to Brigitte C. – *a wicked girl – true blue & beautiful.*

[2] A common enough name for *An Un-Common Girl*; cf. 1 COR 13:13 KJV *unto every other translation* … whereby, *charity* is otherwise translated *as* '*love*'.

Her voice *it* was sweet music,
like the murmurs of *the* breeze,
As she whispered her love, O *love*,
That she truly loved me.

As she whispered her love, O *love*,
That she loved me *truly*:
We strolled among the trees, my dear,
& *she said* she loved me true.

ii

Punkin Cheri was a *Dojack*-reject
Whom I was let living with me,
And I always *had* intended,
O, to be together with her forever;

But soon a cloud of sorrow came,
When Coal the Cat ran off:
Followed by *his dear* Miss Gem Lear,
And my sweet Punkin Cheri.

O, for those two girls away from me ran,
And away they so stayed.
They stayed away, the whole next day,
And *all* the days after *that* …

The truth was finally plain to see,
Those two girls *that* I *so* loved,
Together, from me, had run away
Abandoning my love.

And the sad day *my little girl* ran away,
No letter *didst* she leave
Proclaiming *that* from her promise, *O love*,
She, herself, had relieved.

. .

O Cheri, Cheri's my darling, my dear:
Darling, Cheri, Cheri's my dear,
And *if you* think I don't love her, *still;*
You've *got a foolish idea*.

She *once* was my *life's* sweet heart-beat
But now *my l'il Punkin's* gone,

And since she's gone – gone and left *me*,
O, I care not for *any*one.

How oft I dream of by-gone days,
Before she ran away
With *that* fair dear, *Miss* Gem Lear,[1]
The poor little rich maid.

O with Gem Lear – *princess* Gem Lear –
the little girl *whom* I so loved,
My sweet Punkin Cheri, (O my un-true love),
Flew away *together* like turtle-doves.

How oft I wished they'd stayed with me,
But 'tis always wished in vain,
For they both *still* always run away,
a-swingin' down the lane.

A-swingin' down the lane, together,
a-swingin' down the lane.
For they both *still* always run away,
a-swingin' down the lane.

iii

Daisies love the sunshine, *my dear*,
O, *and* violets love *it* too,
And angels in heaven around
Know *that* I truly love you.

I love you *so truly*, both my dear girls,
O *yes* I *surely* do love you,
And *all the* angels in heaven about
Know that I *still* love you true.

And as surely, green grows the laurel,
All sparkling with *morning's* dew,
I'm lonely *my darlings*, O *my darlings*,
Since *so sadly* partin' from you.

To *that coal-black cat*,
O, I lay all the blame.
For he caused *my* love to leave *me*
And to darken *my* memory.

[1] An appropriate palindrome … *really*!

I'd counted *them* both *my* darlings,
Both ***l'il chicks*** my good friends!
When I think of their treachery
I hang my head … and I cry.

For I cried and I cried *for* days on end,
And *those frightful tears* really shook my life.
How stupid I feel now. How stupid I feel
For falling in love with those girls.

O how stupid I feel. How stupid I feel,
O, for falling *so* in love
With not just one, but two bad girls.
Both of them, such bad, bad girls.

iv

Well, *I* passed my love's window
Both early and late,
And the look *that* she gave *me*,
It made my *sad* heart ache

It made my heart ache, *dear*,
O *it* made my heart ache.
The look *that* she gave *me*,
It made my *sad* heart ache

If you don't love me,
Love whom you so please;
No! Throw your arms 'round me
And give my *sore* heart ease.

Give my *sore* heart ease, *love*,
O, give my *sore* heart ease;
Throw your arms 'round me
And give my *sore* heart ease.

Throw your arms 'round me,
Before its too late;
Throw your arms 'round me,
Feel my heart break.

Feel my heart break, *love*,
O feel my heart break.
Throw your arms 'round me
And feel my heart break.

O the look *that* she gave *me*
*'t*was painful to see,
For she loves another -
One other than me.

. .

I'd rapped *on my* love's window,
I'd knocked *on my* love's door,
She gave *me* short answer,
"Daint *ye dare* knock here no more."

I'm sad and *I'm* lonely,
My heart *it* will break;
My sweetheart loves another,
Lord, I wish I was dead!

My cheeks once were red
As the bud on a rose,
But now they are whiter
Than any lily that grows.

v

Come *now* all you fine fellows –
With *tender* hearts *so* warm and true.
Pray take warning from me;
Don't be *so quick to* fall in love,

Don't be so quick to fall in love
With every girl *that* you see
And never believe in a girl –
Pray take warning from me.

O never believe *in* a girl;
For if you do you'll *soon* find,
O *that* you've loved in vain.
O you've loved *her* in vain.

And *tha' girl* she'll run off
To *be* with someone else,
And together they'll go down the lane,
a-swingin' *off* down the lane.

O never waste *your* affections
On a *young* girl so free.

Your lost if you do.
O your lost if you *so* do.

And though sparkin' is a pleasure.
Parting is such grief,
But false-hearted love
Is *wuss* nor a thief.

She'll hug *you* and kiss you,
An' she'll tell *you* more lies
Than *there* are leaves on a *laurel*
Or stars up in the sky.

The laurel leaves *they* will wither,
The roots *they* will die.
You will be forsaken
And never know why.

She'll say *that* she loves you,
Just to give your heart ease,
And *as* soon as your back is turned,
She'll love whom she pleases.

A thief will but rob *you*
And take what you have,
While a lying cheat lover
Will lead you to your grave!

The grave will decay *you*
And turn you to dust -
There *plain aint* no *sech* girl
As 'a poor man' can trust.

She'll hug *you* and kiss you
And call you her own …
Perhaps her other *darlin'*
Be a-*waitin'* back *t*' home.

O never waste *your* affections
On *young* girls so free.
They'll turn *their* back on *to* you
And run away – square away.

O my sad heart is aching.
I'm weary – I'm weary today.
My *little girl* has left me

And, O, I'm feeling this way:

I'm troubled, I'm troubled,
I'm troubled in my mind,
If *my* trouble don't kill me,
I'll live a long time.

I can love – I can love little
And I can love long:
I *can* love an *old* sweetheart
Till a new one comes along.

I'm sad *and* I'm lonely,
My heart it will *sore* break,
My true love love's another.
O Lord, I am so sad. O so sad.

Since she's gone and left me
I care not for one,
Bu' by *our* next meeting
I hope *our* love proves true, *again.*

So I *can* hug *her* and kiss *her*
And prove to *her* kind.
So I can turn my back *on her*
And *she'll so* alter my mind.

vi

True love … o, blue love;
I wrote my love letters:
My dove, my *one* true love,
I hope *our* love prevails.

Writing this letter,
Containing *just* three lines,
Answer my question, *love*,
"Will you be mine?

Will you be mine, dear,
Will you be mine?"
Answer my question:
"Will you be mine?"

. .

She wrote me one letter,
She sent it by mail.
She sent it in care of
Smokey Vale ***General Mail …***

I wrote *my* love letter
In red rosy lines;
She wrote *me* an answer
All twisted in twines,

Saying, "Keep your love letters
And I will keep mine:
Just you write *to* your love
And I'll write *to* mine.

If'n down in your book I be, love,
Please blot out my name.
If'n down in your book I be, love,
Please blot out my name.

Bu' by *our* next meeting
I hope *our* love will prove true,
E'en as green grows the laurel
All sparkling with *morn's* dew.

vii

It's raining, it's pouring,
The moon gives no light
My heart is so*re* heavy
This dark lonesome night.

My heart of *deep* sorrow
Which bleeds, my love, for you:
So fare *ye* well, O my darling,
I'll be on my way.

I'm going away, my dear *heartache*,
I'm going far, far away.
I'll drive on to the mountains
O just to leave you behind.

I'll drive on to the mountains
And write *to* you my mind.
And my mind is to *be merry*
And leave you *forgotten* behind.

I'll go *up* on *ol'* Smokey,
On the mountain *so* high,
So I might see *her* – should *she*,
Should she pass me on by.

Should you pass on by, *dear*,
Should you pass *me* on by.
So that I *just* might see *you*
Should you be a-passin' on by.

I'll build me a cabin
In the mountains *so* high
So I might see *her* passing *on by*
Down in the *valley* below:

Down in the valley,
The valley below.
Hang your head over,
And hear the wind blow.

Hear the wind blow, love,
O hear the wind blow …
Hang your head over
And hear the wind blow.

On top of old Smokey,
On the mountain so high.
Where the wild birds *and* turtle doves
won't hear my sad cry.

As sure as the dewdrops
Fall on *the* green laurel,
Last *night* I was with her.
Tonight she is gone.

O, *if'n* you ever see a girl
With *long* brown Chelsea curls,
Just remember *you* me
And *sweet love … O Punkin Cheri*.

… Please have mercy.
Don Jose, *Carmen*, #17

"Le par-fum en est fort et la fleur est jo-li-e: et la fem-me …"
'*But its fragrance is sweet & the flower is lovely: & the girl …'*
Don Jose, *Carmen*

"PRETTY POLLY PERFUME"

O *dreamt* I of her sweetness again.
& pray to dream of her sweetness again.
No living flesh & blood dur'st flame so hot,
as her full-pouty lips' blameless kiss –
now heart's desire, inflamed to touch her mouth:
lusty tongue's wont – to penetrate its shame:
yea, yearns, & scorches honey-sweet – soul's pain:
wet kissy-lips, slackening sucks embrace:
how canst I forget creamy cheeks peach-flush?
breath's scented flavour? mouth's froth? dross-drips rake.
Volcanic smutz 'pon mine slusty scuz-lippen
"Why?" (kiss remains? a virgin stain
complains dusky taste … & tastes again … 'roke.



This is by-and-far my mostest favorite poesie of the bunch...

"WHYVES"

Though I avoided … our paths didst cross:
& now, 'pearl maiden' … of ye, do'sth I dream.
& for the world to cease, O in spinning
that for moments eternal, together,
we might descend out of this flame *called US* –
& more than naked … bared of mortal flesh,
ye & I embracing *in* our soul's kiss:
ye & I, our bodies lustyng – forgot.

But 'tis *only* a mortal phantasmy …
& ye, & I, two-made-one will ne'er come:
e'en *in pause of moments* torrid *passing*:
& each, 'tother, slo'en mouth's hot-honeyed breath –
fate hast destined 'time-stolen-memories'
be each, t' t'other, before a kiss – forgath.



"PARAMOUR"

Guilty of Lewdness, we fall into shame.
In rancour & injustice – we are cast
into a dreadfully intimate FIRE:
our skins roast through & change into new flesh:
new flesh – fiery, furious, lusty …
take ye & eat, O flesh of new flesh,
hot-honeyed *yes* erupting, gooey "*Feu de Joie*."

I have always wanted to kiss your mouth:
tongue slathering kisses to stain ye lips,
fœtid branding betwixt, searing deeper;
softness growing softer … wetness inundating.
To temptation succumb: not restraining hands.
There is no blame[1] … *in reconciliation*.



(Secrecy is permissible – refuge.)

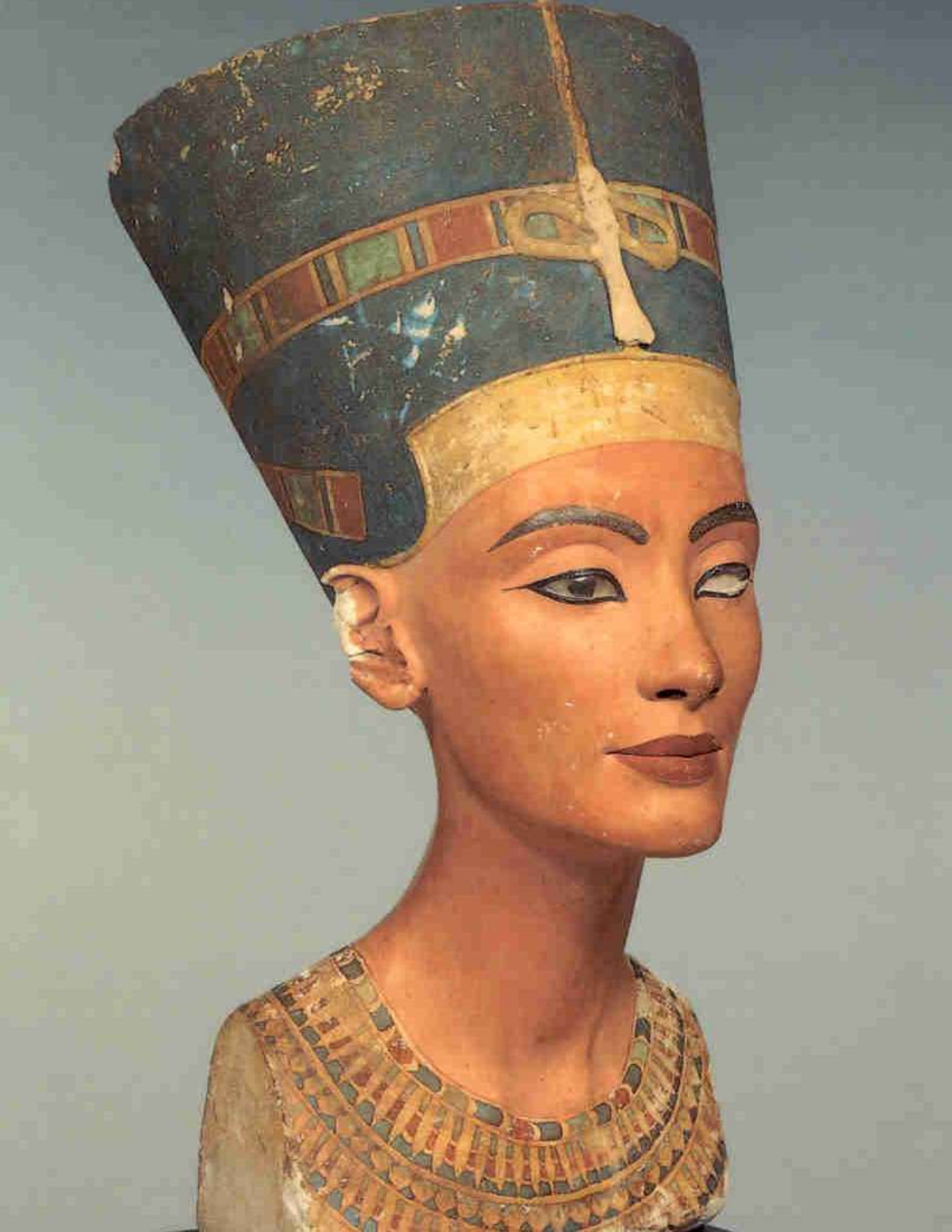
[1] "Quant à tes fleurs sordière infâme!"
'*In spite of you & your flowers.*'
Carmen

GOODNIGHT

Sexy, sinny-eyed damp-bedewed oaths,
misty sighs ‘weltering, sultrily, moa’ng:
O selfish desire’s slu’sty pant’cies –
fermented illusions; hot-honeyed breath
slathering tongues quick slake, sulky, wanton?
loins electr’static cream-churned angst, *heart-throb* …
swoo’ng primortal fury; orgasmic
goo-wette’ng slime spewing quavering cheeks –
fiery puddleth pearly coalessence.

Mouths tha’ suckle lus’chious pleasure-stained flesh,
wisp, torrid, seductively sordid; lies –
promises lost ‘twixt folds *of* scum-soaked sheets:
in the morning forgotten by lovers
whose lips part … forever … slavourin’ a kiss …





Three Selections from “The Worm-Eaten Scrolls”:

The BLUE LILY

HYMN TO IAMAN

The EIGHTH
- The Sons of Happiness
- The Song of The Carnival
- The Selah of S’er Rh’ea-Kh
- The Twin Sister Of Calamity



Help *me*, MASTER.[1]
A woman

No! may YHWH help you.
BEN-HADAD, son of HAZAEL,
King of Syria



"The BLUE LILY"[2]

Presupposing[3] the existence of a PRIMÆVAL MONSTER,

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[1] … before the birth of pharaoh & *of all the Universe* – the gods, men, & death – there was neither Creator-god nor Nothingness, nor ISFET, which is Chaos, *but Nun – an abysmal waste – posited matter, as which became conscious … & manifested the first creative act: an Act of Limitation.* (*The second, that of Emanation: a single beam of light in the form of primordial man.*) Cf. "*The Man who Tired of Life*," 78-80. *Papyrus Berlin 3024 – a discussion between a disillusioned & despairing man & his soul on the topic of the use of going on living;* the speaker sees death as the only escape from the miseries of the world … the soul likewise vacillates between living & dying, but finally decides in favour of life:

I sorrow rather for her children broken in the egg, who have looked in the face of the crocodile god
Ere they have lived.

*Also c*f.: JER 15:10. Alas, my mother, *that* you gave me birth. JOB 3:3. May the day of my birth perish, & the night *it was said, A boy is born!* [4a.] *that day – may it turn to darkness* … JOB 3:26. *I wish I had died before any eye saw me. I have no peace, no quietness; I have no rest but only turmoil.* (*Cf., ISA 48:22 - There is no peace for the wicked.*) JOB 7:4. When I lie down I think, How long before I get up? (… because of the terror that will fill your hearts & the sights your eyes will see: DEUT 28:67.) Also cf., JOB 10.:8.-19. *If only I had never come into being or had been carried straight from the womb to the grave. As well as* 2 KING 18:7.; EZR 4:7.; ISA 36:12.

[2] "*nymphaea cerula*", the blue lotus: symbol of Upper Egypt. Cf. "*cyperus papyrus*," called *djut* or *tjufi* – a type of sedge (growing to a height of 25'): symbol of Lower Egypt..

[3] *As* in the Priestly Tradition.

shapeless & discordant, *its ELEMENTS* indistinct & mixed: *all*
the ELEMENTS & FORCES, the Polar Opposites, through whose TENSION the WORLD Is Understood -
TI'O MU'T,[1] the *most ancient bird*-goddess, the MISTRESS OF *MOISTURE*,
assuming *the form* of the DIVINE DOVE *brooding upon the Primordial Deep*,
nude, with a large pubic triangle, HER Womb, the SOURCE OF ALL LIFE:[2]
a primordial watery chaos streaming *from the deities every orifice*,
vagina & anus, mouth & nose, & eyes, & ears … every pore *bleeding*:
& out of HER BREASTS,[3] a dazzling effluence of STARS, *a lactation*[4]
SHE Dispenses - the NOURISHING MILK[5] OF THE GREAT MOTHER GODDESS.[6]
& invested in *the darkness, the Inexhaustible Womb* -
a *brooding* spirit *like* a stagnant breath, moving
across the *formless* & *empty*[7] waste & void, non-existent;
hovering *on 'the FACE of the DEEP'*,
barely covering, subduing, *the antediluvian depths*[8] in an uncontrolled fashion.[9]
MANIFESTATION IT*SELF* out of CHAOS – the *unclear* 'material'[10] extending.[1]

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[1] Refer to *Plate VIII*, "*The Papyrus of Anu*": Millions of millions *of* years & Jubilees, the Lady of Asheru – the Mighty & the Great – the Vulture-Mistress of the Double Crown (depicted with a lion's head) & hailed as Mistress of the House, *patroness of orphans & widows: Propoetides:* took the form of 'the Cow' *called 'the Eye of Ré*' – God's Wife of Amun *or* Divine Adoratrices of Amun: taking the form of Khons*u* a Divine Child *revealed in 'the Lotus'* [*symbolic of Rebirth & Creation & sacred to the god* Nefertem (whose tears gave birth to the Ogdoad – *the vital element at conception; the soul of the god Thoth – the primeval mothers & fathers, or Khemennu: the eight divine elements … in the form of 'the fingers of the hand'*)] Cf., Heket, new *eternal* life. (*Pyramid texts.*)

[2] *To which All Life returns.*

There is no 'before' the Big Bang, just as there is no 'outside' the universe.

[3] Worshipped AS *The DIVINE* SOURCE OF MOISTURE by Paleolithic Cro-Mags: c. 26,000 BCE. Cf., *Common motif* in the [Shrine of the Three Bulls] 'burcrania,' *or* plastic reliefs at Çatal-höyük: plaster breasts modeled around the skulls of vultures, foxes, & weasels, with teeth, tusks, or beaks, of creatures protruding 'where nipples should be': representing *both* the nurturing & devouring nature of the Mother Goddess, (in that all her children would eventually return to her womb – the grave.) [Over *them*, a female figure, arms & legs extended, giving birth *to a bull calf.*]

[4] > L. *lactare*, to suckle > Gr. *laktos*.

[5] The Milky Way.

[6] … dispensing *milk* for *humans* & animals; Who feeds physically & spiritually *on Her Elixer.*

[7] GEN 1:2.

[8] Heb., 'tehom, *the Deep*'. Akin to the Babylonian. (According to the Jewish historian Philo, (c. 30 BCE – AD 45), MOT was created at the beginning of time *when the dark forces of chaos mingled…*)

Cf. [Freud, "*Mosis*"] – *according to* E. Meyer, "*Die Isrealiten und ihre Nachbarstämme*" (1906) – the original character of God[?] : *is* an uncanny, blood-thirsty demon who walks by light & shuns the light of day. *Also* cf., Marlowe, *Riche Jewe of Malta*. *As well as*, Bram Stoker's, *Dracula.*

[9] In the Pelasgian *Creation Myth*, Eurynome, the goddess of *All Things*, rising out of Chaos, divides *the sky from the waters*, & out of the *winds* of *her desire* generates the Great Serpent, Serapophion the Uroborus, *the snake biting its own tail … the phallus as the Swallower, the DEVOURERER.* Cf., *the papyrus of Hunefer – British Museum Papyrus No. 9901* – the scene *of* [the mascot of the Goddess, as Fate, GIVER-OF-ALL, Apportioner …] a Cat SPHINX (the sun dwelling by the Persea Tree in On) *after* cutting off the head of Āpoi: kneeling in adoration before five ram-headed gods, *whose names are Ra, Shu, Tefnut, Seb(ek), & Ba*-[*neb*]-Tattu.

The ram was sacred to the Neolithic Bird-&-Snake Goddesses: its fleece provided warmth & its flesh nourishment: the chance acquisition of a magical ram, *or* a taste of its meat, brings ever-increasing wealth & happiness. (Pharoah, *though*, detested the sand-ramblers – Hyksos, *or Shepherd-kings*.)

[10] Everything in the Universe is in constant change. HERACLITUS (500 BCE)

&, in *the first necessary stage of CREATION –*

KUK-KAUKET[2] said, "Let there be *the LIGHT*". & there was *the LIGHT*.[3]
& KUK-KAUKET called *the LIGHT* NEFER'TEM, *as* the BLUE LILY
at the Nose of Golden-Winged PHRA-TEN, the DIVINE BEN'NU-BIRD,[4]
when HE Comes forth from *the Horizon* each *day*:[5]
& there was *dusk*. & there was *dawn*. *ONE DAY*.[1]

As the Universe evolved, so it cooled – tiny particles (protons, neutrons & electrons) began to form atoms – mainly hydrogen & helium: an interstellar cloud of gas & dust, matter which formed into the first galaxies: stars, with accompanying planets, asteroids & comets … additional elements such as carbon, oxygen, *silicon*, *iron* & magnesium 'composed by reactions inside of stars, & ejected into space, continually enriched & recycled through generations of intergalactic formations: massive stars imploding as successive cycles of *nucleosynthesis*, super-nova's radiating intense heat & light energy, & remnant *neutrino matter* forming Black Holes – & in cooler stars, such as Red Giants … the shell material of planetary nebula ejected back into the interstellar medium, leaving behind White Dwarf stars.' [Ikhemu-Seku: stars that never fail – polar stars remaining fixed & venerated *as saints having attained true bliss.* & Ikhemu-Weredu: never resting stars – following distinct (planetary) orbits … accompanying the Solar Boat on its nightly journey.]

Cf. the twin-souls, Khepri-Ré the scarab, *or dung-bettle* & Osiris met in Tu'at, *the underworld* - not to be confused with Hell – every night … while Ré (considered *Renewed*) *was* journeying through Tu'at after battling Āpopi. [Also cf. *the Rhamossidian Period* (1307 – 1070 BCE) "*Book of Over-throwing Apophis*": a mystical serpent living in the celestial waters of primeval Nun, & enemy of Ré, storming – the image of evil … always ready to attack righteousness.]

A 'two finger' *cultic* symbol …

[1] As in *hallucinations*, after-images, spots-before-the-eyes, DREAMS – not merely LIGHT-WAVES, but *EXPERIENCED COLORS*, or, of the same spectrum, sound … as in *the WORD*! Cf., REV 19:13.

[2] Dreadful, belieing & unconscious darkness before the orderly creation of light transmission. Comparable, *in this case*, to HAUHET, *ETERNITY*, 'unceasing & ever-expanding movement of an infinite, *mandelbrotic* nature, kliedescopic, perpetual, profound.' Here-in this instance, the *primordial Bennu-bird*, (the hawk-headed) *Khorus*, is *the pnuema 'rising in brilliance'*, or, the Darkness-*borne-downwards* on the face of 'the Deep'.

Speech in thought & feeling made explicit: early man was a thinker before an inventor – imitative sounds, such as 'bird calls': communications arising during the hunt - early women being more emphatic … & deriving speech from instinctive ejaculations evoked by emotion or other intense feelings or sensations.

Also cf., Nuk-Pa-Nuk. "I Am *that I Am.*" (Bonwick: "*Egyptian Belief*," p. 395.) – a Divine Name, esteemed sacred among the Egyptians, (Bunsen, *Keys of St. Peter*, p. 38.) St. Augustine: I am, therefore I think. Descartes: I think, therefore I am. Schopenhauer: I am what I want to be.

Ptah Hotpe: The world order has provided a place for the initiative of the Wise Man *who is constantly set in contrast with the Ignorant Men, or Fooles.*

[3] GEN 1:3. Light is *electromagnetic radiation* …

[4] Cf. the '*Pheonix*,' reborn from its own ashes every 500 years. As well, each day *at its dawn-time* signifies rebirth … the same can be said of *the Moon*, or Venus & the other planets, reborn each night: more-so, especially *the moon*, whose cycles *the female of the species – is attuned to … & more-so even in forgotten epochs.* Birds, further-more, are all born twice; *symbolic* of the Transmutation of *the Soul*.

REV 19:20. & all the birds were gorged with *their flesh.*

[5] *Each day resurrected.*

& KUK-KAUKET said, "Let there be MA'A – *a foundation,*[2]
an expanse in the midst, *a firmament* in the WATERS:
& the PRIMAL EGG[3] was formed *by EIGHT INVISIBLE SPIRITS,*[4]
male & female, with the HEADS OF FROGS & SNAKES,[5]
who swam in the Waters of *Noety* before the ILLUMINATION OF THE WORLD.
& *the SUBLIME GOOSE*[6] appeared amongst imperishable stars,
cleaving *the darkness* with HER Great Wings … taking *in Hand*[7]
Aroused by *HER* Sensuous Movements, wildly generating *out of the Wind,*
dancing upon *the tossing waves,* the GREAT SERPENT SERAPOPHION.

They twined about each other in Fear & Delight … *becoming one.*[8]
SERAPOPHION coiled about HER DIVINE Limbs *& coupled with HER*[1]

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[1] GEN 1:5. The low-frequency predictability, & the high-frequency unpredictability of climate variability – *biorgasmic & responsive.* The ultra-violet solar radiation – *seasonal – sputtering* solar wind outwards from the sun, breaking down bonds between carbon atoms, destroying organic compounds … the earth is protected from excess ultra-violet radiation & solar wind, *though,* by its atmosphere & magnet field (generated by convection currents in earth's metallic core, deflecting the solar wind. The process of 'the phenomena of plate tectonics, *or* continental drift of the global cycle' maintains balance – uplifting mountains: building: competing with gradual erosion into oceans by rivers & streams of air & water currents … a process which would *otherwise* result in a global ocean & the catastrophic extinction of all land-based creatures – a molten outer metallic core surrounds a solid inner metallic core, overlain by the mantle – a layer of partially molten silicate rocks, above which is a buoyant but rigid lithosphere.

[2] *Hmwst, a word which has no equivalent in English.*

[An egg of wonderous size *is said to have* fallen into the river Euphrates: the fishes rolled it to the bank, where, the doves hgaving settled upon it, hatched it, & out came VENUS, who was afterwards *called* the Syrian goddess – ASTARTE: the virgin mother.] ANADYOMENE the Beautiful, who *rose from the waves,* PALLAS ATHENA* / APHRODITE, VENUS, MINERVA … contrary to the legendary demise of the *ugly old hag* DERKOTO, ATARGATIS, who ran into *the water* & became part-fish!

Cf. GEN 1:6-8. DEUT 10:14. PS 148:4.

* *The wooden eidolon of* Pallas Athena, through the religious revolution *was* reduced to 'a daughter, robbed of her own mother, & eternally debarred from motherhood by the taboo of virginity.'

[3] A *world* of SPIRIT, *pnuema, λογος.*

Carbon-dioxide put into the atmosphere by respiration of living organisms: gasses released from volcanoes & hot springs & breakdown of rocks …

[4] Souls transformed into baboons to greet the dawn … in the form of apes, *bain-a'abtiu.*

[5] Primeval waters & Nile inundations: NUN & NUNET – ruling earth *then* & provided with powers from beyond the grave. The twilights – dusk & dawn – TENEM & TENEMUT. & KEK & KEKET: *darkness.*

Amun & Amaunet – *hiddenness – were added later.*

[6] Amoung the Egyptians, the Swan was hieroglyphic for *music*: in Greece it was often represented as *singing to the lyre, or the harp …*

[7] The Fish & 'the feet of birds – Lilitu – of prey' *as* symbols of death & regeneration: *taking in talon …* the FISH – Demeter, like Atargatis, fish in *one hand* & bird in *the other,* both used *more-than* a millennia later to decorate Minoan vases & *even* two millennium later as CHRISTIAN Symbols by the (*mostly female*) *ministers* of *the Church Triumphant.*

(The index & medius fingers – living & dead – Divine Digits of Horus *when ascending into the heavens.*)

[8] OVID … *from the heap where they had lain, indistinguishable from* one *another* … bound … each in its separate place, forming a harmonious union.

The Voice of the GREAT CACKLER[2] breaking the stillness.[3]

& SHE lay *in the Watery Abyss* – the EGG containing the GERM OF LIFE.

& SERAPOPHION coiled about the EGG. & the EGG hatched.
& out from HER EGG tumbled *Creation* – the sun, the moon, the stars.
& *all* the TREES. & *all* the LIVING CREATURES.

& out from HER EGG burst forth *a CHICK* – CELESTIAL LIGHT, *chipperring*;
O EGG[4] of *the water*, source of *the firmament*,
O EGG-SHELL[5] of *the EIGHTH* [6]–
great in *HEAVEN* & great in *the UNDER-WORLD*;
It Is I, the DWELLER IN THE THICKET,
It Is I *coming forth* with THEE from *the water* …
It Is I *coming forth from THY NEST* in the midst.
It Is I *the GREAT HONKER* [7] coming forth *from* the SECRET EGG,[8]
as the CHILD IN THE THICKET[9] - *as* the CHILD OF THE EIGHTH,
ascending ON HIGH from THY HABITATION, *at the Beginning*.

& KUK-KAUKET *made* 'the ISLE OF FLAME' in 'the SEA OF THE TWO KNIVES'.
& KUK-KAUKET said, "& let *it* divide the SWEET WATER[10] *from* the Bitter *Waters*.

& KUK-KAUKET divided the WATERS.

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[1] [The concentric spheres of the heavens, each turning on its spindle, each assigned its siren (Bird-goddess) who sings its particular note, creating the Music of the Spheres.] Interstellar gas & grains of silicate (organic carbon based) dust & ice – inherited from the primordial cosmos & imparting mechanisms of (potential) habitats: silicate-rich *crystal* mantle-materials, precursors of *the molten earth*: internal heat & radioactive decay, combined, *as* gravitational energy & *collisional* energy *from giant projectiles* – giant impacts: incoming objects vaporized & mixed in turbulent stages (over intervals), in subsequent geological processes, cycles increasing, & stability punctuated by geographical & *astrobiological* episodes.

[2] *Kenken-ur*. Cf. *Ser-t.*
[3] *Hekau*, mighty words of power enabling *the deceased* in Tuat, the Other-world.

"No mortal shall lift my veil."

[4] Seat of GERMINATING LIFE in the midst of the MATERNAL WOMB.
[5] The Mansion of ISDEN *in ruins* (when *the gods* - US – began the first acts of creation).
[6] Thebes was first built by SEMIRAMIS before '*the OTHERS' established* Memphis & Hermopolis, *called* Chmunu or Khmunu, *hmnw, the Eighth* – diabolic arts & human sacrifice were commonly plotted; magic & astrology were practiced, & idols with tails & heads like *the sun* were worshipped.
[7] Cf. *cap 59*, "*EGYPTIAN BOOK OF THE DEAD*" – It is I (Thoth) who occupy that seat in the midst of Chmunu. I watched over the EGG OF THE GREAT HONKER.
[8] To Be Said, I Rise out of the Egg *in the land hidden.* May be given to me – my mouth: may I speak with *it* before the god: great *the lord* of 'the underworld.' I have come at the wish of my heart *from the Pool of Double-Fire. I have quenched* [*it*].
[9] *It is when the Child, SAKLA, as SERAPOPHIS, claims ascendancy over.* Cf. *the Madonna from Gradac*, suckling *the divine* bird-beaked (face of) Horus.
[10] *Called* AB *in Persian.*

THOU Didst divide '*the Sea*' by THY Strength,[1]
& the vault of HEAVEN, the *solid* canopy of 'the Sky',
to hold back *the Encompassing Waters* – separating
those which were Under[2] from *those* which were Above. & it was so!

> & KUK-KAUKET called *the expanse* SEVEN HEAVENS
> & there was *dusk*. & there was *dawn*. *ONE DAY*.[3]

> & KUK-KAUKET said, "Let *ABZU, the sweet water*
> *under the firmament*, be *gathered* together of *the Waters*
> *in a heap*[4] & be called 'the SEAS': *& there-in were hidden monsters.*
> & 'the BLACK MOUNTAIN'[5] was formed 'out of water & by water'.[6]
> & KUK-KAUKET saw *that it was good*. *ONE DAY*.

In the Beginning,7 when the Earth was surrounded by the primordial deep,
the birth-place of all the-gods-who-came-into-being since the time of IAMAN
for all things took their origin within HIM. & the DIVINE ONES[8]

Have *you* journeyed to '*the Springs* of the Sea' or walked in the Recesses of *the DEEP*?[9]
HE Alone stretches out the *Heavens* & treads on *the waves of 'the Sea'*.[10]

> YOUR WAY led through '*the Sea'*,
> YOUR WAY led through '*the Mighty Waters'*,
> Though YOUR WAY *was not seen.* [11]

> THOU Hath *described* boundary upon 'the Face of *the DEEP WATERS*'
> unto the confines of the LIGHT & *the darkness*.[12]

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[1] Cf. PS 74:12-17.
[2] *Quark, Strangeness, Charm, &c…and 'Strangelets.'*
[3] GEN 1.*.
[4] Cf., PS 33:7.
[5] The sexually aroused phallus of GEB, *his animus, the Fertile Mother*, an 'earth god' whose phallus is erect, *standing* in awe & reverence beneath *his sister-wife*, NUT, the 'sky goddess', or, SEVEN HEAVENS. Cf., SERAPOPHION … 'upon four white pillars spread out open above.'
[6] 2 PET 3:5.
[7] [Finch. "*Egypt Revisited,*" *p. 340.*] Isolated in the South Pacific for more than 300,000 years, the primitive Melanesian Trobriand Islanders *explained pregnancy, as - A Spirit Child comes to rest on top of a woman's head & when conception occurs, the Spirit Child flows down through the head in the blood of the womb.*
[8] *Reference to* the original site where the OGDOAD came into being *on the first occasion*: deities associated with the primeval mound – revered *pay lands* formed with sacred utterings: *called* the Place of the Ghosts, gardens in the marsh areas, sacred sites, eternal paradises: TA-TENEN, the Rising Lands … Cf. djeba, or *perch*, guarded by Wa & Az (*of the hand*).
[9] JOB 38:16. Cf. GEN 1:7.
[10] JOB 9:8. Cf. GEN 1:1, 8.
[11] PS 77:19.
[12] *See*, JOB 26:10.

IT IS THOU *who hast* conquered *the Pride of 'the Sea'*!
THOU *who hast* quietened *its bounding waves*!
THOU *who hast* broken RAHAB *the do-nothing*, as *one that is slain*.

The PILLARS OF THE SEVEN HEAVENS[1] trembled,
& quaked, aghast, astonished at *its*[2] rebuke.

THINE MA'A dost smitest through RAHAB *the do-nothing*: by *his spirit*[3]
the SEVEN HEAVENS garnishing – *HIS HAND*[4] hath pierced 'the slippery serpent'.[5]

HE Causeth 'the Sea' to churn up by *HIS POWER* [6]
& by *HIS* Understanding *HE* Smiteth through RAHAB *the do-nothing*;
& by *HIS* Wisdom *HE* Slew RAHAB *the do-nothing* -–
even the Cohorts of RAHAB *the do*-nothing cower at HIS FEET.[7]

THOU Breakest the Heads of 'the DRAGONS'[8] *in the Waters*.
THOU Breakest the Heads of RAHAB[9] *the do-nothing* to pieces

THOU Didst cleave FOUNTAIN & FLOOD:
THOU Driest Up *mighty waters*.
The DAY is THINE, the NIGHT is THINE:
THOU Hast set the borders of *the Earth*.
& scattered *SEED*[10] … with *the arm* of THINE Strength.

The SEVEN HEAVENS art THINE. The BLACK MOUNTAIN is THINE.
The World & the fullness thereof; THOU Hast founded them[1]

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[1] JOB 26:11. Cf. 2 SAM 22:8.
[2] KUK-KAUKET.
[3] Cf. *pnuema*, [ ], the WORD, the *ORIGINAL BREATH & FIRST SOUND* of the Divine Dove …
[4] The *sexual innuendo* & phallic metaphors infer the *self-abasing* 'Act of Masturbation', the 'DIVINE ACT of CREATION,' a Sexual Fantasy as Rapine &, thus, the evolution of '*mutual consent*'.
[5] Cf. JOB 26:10-13. Furthermore, at some point *evolved men* stopped *fucking women like beasts* & the *Sexual Act* was invented, involving mutual consent & elevating female arch-types: the Fertile Mother, the Child-Virgin, the Widow, *&c….* The *intelligent woman* tamed & domesticated the *wild man*, inventing *husbandry* & horticulture & civilization. (Before 'the Angry Man' there was innocence! 'The Angry Man' *like* the Lophur, is a neurotic, & an misogynist, incapable of *evolved & independent thought … ONE like* 'the Wandering Jew', *all together, as a mindless undemocratic 'en masse', without conscious or soul – like* 'the Wild Ass' which followed after 'the EXILES', or, *like 'King Og & the REEM'*..)
[6] Cf. EXOD 14:21.
[7] The fetish of the SORCERESS, Lilith, *like Derkoto*: symbolic footwear - the bird's feet *worn by* Lilith, like the platform *tongs* of *Semiramis*, (as the terraced dress of the EPHESIAN ARTEMIS), were decorated with scenes *of ritual augury ante-dating* '*the oral tradition*'. Cf. their ceremonial use of *elaborate* footwear to the URAEUS.
[8] Tiomut; Rahab *The Do*-Nothing, or, Leviathon & Behomoth *most especially*.
[9] Cf. SERAPOPHION.
[10] *His excrements - semen - is his dead body* [- *le petite morte* -]; otherwise saying, / Eternity it is & Ever-lasting*ness*. Eternity is the day, Ever-lasting*ness* is the night. [ ]

when THOU Smotest *the SLIPPERY SERPENT,*
& Madest an End to *the WRIGGLING SERPENT,*
when THOU Struggled with & overcame *the Tyrant with Seven Heads.*[2]

WHO laid *the foundation* of the earth,
that it should not be moved forever?
Thou coveredst it with the deep as with *a vesture*;
the Waters stood 'above' the mountains[3]
& at THY Rebuke they fled:
at THY Voice of THUNDER they hasted away.
They went up 'by the mountains' & they went down 'by the valleys'
unto the place THOU Hadst founded for them.[4]

THOU Hast set a bound that *they* may not pass over;
that they turn not again to cover *the earth.*

The DAY is THINE. The NIGHT is THINE.
THOU Hast prepared the LIGHT & the SUN.
THOU Hast set the borders of *the earth*:
THOU Hast made *the Seasons in the Day*.
& no plant of the field was yet in the earth,
& no herb of the field was yet sprung up:
for KUK-KAUKET had caused *it*[5] to rain upon *the earth*.
& there was not *a MAN* to till *the ground*;
but there went up a mist from the earth
& watered the whole *face* of the ground.

THOU *Draweth Up & Wrapest Up the Drops of Water,*
which distill from *the Mist* as *rain to the streams* in HIS Clouds,
yet *the clouds* do not burst 'under the weight'.[6]

& KUK-KAUKET, the DIVINE IBIS[7] who hatched the WORLD EGG,[8] said,
Let US make IN *OUR* IMAGE, *after OUR LIKENESS*:[1]

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[1] Cf. *Deutero-Isaiah 51: 9-10.*
[2] ANAT claims to have slain a seven-headed creature … *LEVIATHON*. Cf. AMOS 9:3c,d. *Though, they think they* be hid from MY Sight in the bottom of the sea; thence Will I Command the *serpent,* & *it* shall bite *them.*
[3] The *profound desperation* of POST-DELUGE "*Beast men*" (when from *on HIGH PLACES* they could see no end to the marshy *LIGHTLAND*).
[4] The *WETNESS* of 'the female' – a furious storm & a deluge … such as, *menstruation & menopause.*
[5] The *degradation* of the female – emergence of 'the patriarch' in early Neolithic culture.
The heavens are the heavens of the Lord; but the earth hath He given to *the Children of men.*
[6] JOB 26:8; 36:27. Cf. 2 SAM 1:21.
[7] The head of the *ibis*, often surmounted by a crescent moon: & associated with the god Thoth, or Djehuti, a lunar deity & a messenger of the gods. Eldest son of RA, *the child* of GEB & NUT *the Lioness*, the brother of SISI & SUTEKH (*the evil brother of* OSIRIS) & *NEPHTHYS, or Neith the adulteress* - & *her* bastard son (of Anubis).
[8] Hermopolis Magna, called Khnum, *City of Eight – cradle of Tuthi, or Thoth, worship …*

& there came into existence something as *in* the HEART,[2]
as in the form of PHRA-TON. & as in the form of PHRA-TON
there came into existence something as *in* the form of the TONGUE.[3]
It Is the GREAT MIGHTY ONE, TA'TANKHA-TENEN,[4]
who assigned *life* to all *the gods* & *their KA's* -[5]
through *this HEART* by which *PHRA-TON* became
as in TA'TANKHA-TENEN, & through *this TONGUE*
by which *PHRA-TON* became as in TA'TANKHA-TENEN.[6]

Now, the HEART & the TONGUE Have Power *over all the other members,*
on account of the fact that the *one* is in Every Body,
& the other is in Every Mouth – of *all the gods*, of *all*
the *men &* the women, *all* cattle, *all*
reptiles, & *all else that lives* – the *one*
Conceiving & the other Decreeing *that* which was Willed.[7]

. .

& let *them* have dominion over *the fish* in the Sea, & over *the fowl* of the Air:[8]
& over *the CATTLE*, & over all the *LIVING EARTH*:
& over every CREEPING THING that *crawleth* upon the earth.[9]

& the MOULDER, the POTTER[10] watching over *the source of the WATER*,[11]

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[1] GEN 1:26. "With relation to gods & men *the Egyptians* were monophysites: many men & many gods, but all ultimately of one nature." (Frankfort, 1949:75)

[2] *Knowledge*. The sight of the eyes, the hearing of the ears, the smelling of the air by the nose, they report to the heart: & it is the tongue which announces what the heart thinks.

[3] *Command; or, Will.*

[4] The Lord of Creation, *also* called *the Revered One* whose name meant 'the Risen Land': & he carried a mace, *called* 'the Great White of the Earth Makers' … dedicated to his son, 'the falcon,' the djut amulet, necessary to 'aid in the transformation of the human flesh in to the spiritual form *assumed by the dead in eternity.*' [Lord of *the Holy Words* – formulas *which* commanded all the forces of nature & subdued the very gods themselves. It is to this *infinite power* that *he owes his name, Tuthi - three times very, very great.* Cf., *Hermes Trimegistus. Also, at times, associated with 'a dog-headed ape'*… (*in very remote times, two lunar deities.*)]

Cf. [Freud, "*Mosis.*"] JAHVE was *undoubtably* a volcano-god …

[5] *Ka-spirits* were made & the *hemset-spirits* were appointed, they who make all provisions & all nourishment, by His Speech … & so (Ptah) was satisfied: GEN 2:2. 'The head' was for rationalization & judgment, (or rested), but 'the heart' was what *one thought with.*

[6] Ability to translate into ACT *that* which was CONCIEVED. *Knowledge* & *Command* hypostasized *as* TA'TANKHA-TENEN [Cf. *Souix*, Tatankha, buffalo.] – the SPOKEN WORD. Cf., Horus, Thoth, Khnum.

[7] By his fingers & his semen.

[8] Cf. the SHEBTIU – *the Answerer's substitutes for the deceased in Tu'at.*

[9] GEN 1:26.

[10] KHNUM(U) had two wives, Sati & Anukis. Cf. the Two Ladies, or the Two Lands – *Queen Nekhbet of the red crown & Queen Buto of the blue crown.* Two *queens* … or wives! polygamy was the constant of the *misogynistic patriarch* – although, in very ancient times, heredity was matriarchal in its context …

Also, cf. GEN 4:19. "Lamech had two wives, Adah & Zillah.

[11] Cf. the IVENTION of IRRIGATION to that of the WHEEL, *first used for pottery,* second in import to the antediluvian*oid* FIRE - *the IRRIGATOR*, Enki, who drew out Sargon, as Moses was drawn out of the water 'in a basket', which symbolizes *in earnest* how-so *the technology of POTTERY, had replaced that of basket*

formed *MAN*[1] of the dust on the ground & modeled *the gods*
& shaped *all flesh*[2] in *HIS Own* Image, in the Image of KUK-KAUKET
CREATED HE *MAN - Male & Female* Created HE *the ANCESTORS.*
& BLESSED *them*. & when HE CREATED *them*, HE Called *them MAN*.[3]

KH'NU-MU TA-TANKHA-TENEN[4] - the PROCREATOR Who Engendered
& *Presided Over* the formation of children in their mother's wombs.[5]
WHO BREATHED into *his nostrils* the BREATH OF LIFE & *MAN*[6] BECAME
a LIVING SOUL – the SACRAL[7] KING of the GOLDEN CITY OF EIGHT:
in KUK-KAUKET living & moving & having being – HIS Offspring:[8]
KH'NU-MU, Who Perceived in HIS HEART *all things*, & was versed in everything;
MA'A*t* & SECRET T*HINGS* & REVEALED HIDDEN *THINGS*:[9]
HE Washed *HIS HAND*[10] & pinched off CLAY & threw *it* upon *the steppe*.

It is HE Who Created the HEAVENS & *stretched them out*;
Who Spreads Out *the EARTH* & all that Comes Out of *It*;
Who Formed *KH'NU-MU* out of *Red Clay*,[11]
Who BREATHES the BREATHE OF LIFE into 'the nostrils'[12]
of *those who Walk upon IT*. It is HE Who Made US
& WE Are HIS & not *WE* Ourselves;
we are HIS *PEOPLE, the Sheep of HIS Pasturage*.[13]

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weaving in importance, playing a vital role in the extension of commercialized civilization: both Sargon & Moses created Law Codes. Furthermore, it was an *irrigator* who first drained the fertile land of Orchomenus *preparing the way for the Dorian Invasion.*

[1] In *both* the Yahwist & the Priestly Traditions, CREATION reached *its* climax in 'the Creation of Man'; but, '*tis* in the Priestly *view* that 'the definite picture *in mind* of GOD - & *MAN – of the ANIMALS* 'patterned after the DIVINE' *in nature. See below*, ʿādām, *man*; ʿādāmah, *red – pregnant* relationship with that for clay or dust *of the ground.* Cf. GEN 2:7.

[2] Cf. GEN 1:27 & 2:23.

[3] GEN 5:2.

[4] Cf. GAYOMART, carnal, or primal man, the first *person* to experience Death! or *realize* that We All Die! Cf., Joseph, the husband of the BLESSED VIRGIN, who would have been *a Son of the First Man* (by blood-relation).

[5] He created *it* not in vain; he formed *it* to be inhabited. 'Behold! I set before you *this day* life & good & death & evil … & *thou shalt chose life … that thou mayest live.* The Living God 'created in His Own Image; & His Glory Is *the fullness of the whole earth.*''

Cf. JOB 38 & 39. [*Also see*, "INVOCATION – 'UNDE MALUM'" – *appended.*]

[6] Cf. GEN 1:27. *Also* cf., "*The Dead King Hunts & Eats the gods.*" *Pyramid Utterances, 273-274.* As a god who lives on his fathers / & feeds on his mothers; / the king is the master of wisdom / whose mother knows not his name.

[7] Not primæval – capable of *CREATING FIRE, not merely 'Possessor of the Golden Apple, Discord'!* An evolved *creature*, for example, *GILGAMESH* & not *ENKIDU*.

[8] ACT 17:28. Cf. JOB 10:3b.

[9] Aruru conceived in *her herat* an 'image' of ANU … *valiant* ENKIDU *she created*. GILGAMESH EPIC I. i.. 5.

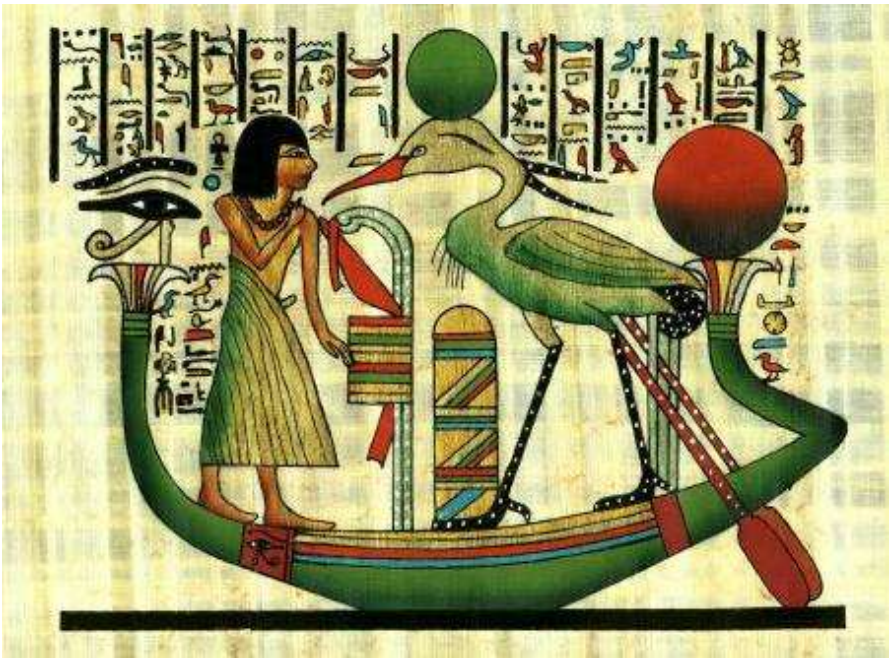
[10] S*ymbolic masturbation.*

[11] Cf. the '*statuettes* of worshippers' from *CHALDEEAN Shrines*, or, those Egyptian ancestors to *the Greek Hermæ* …

[12] GEN 2:7, as well as ISA 42:5.

[13] PS 100:3.

Now KUK-KAUKET had planted a DIVINE GARDEN[1] in 'the East'[2] -
PARADISIAL D'UN,[3] *where in later times ORACLES spoke*
through the murmuring leaves of the Sacred Grottos … true or false.
KUK-KAUKET said, I Reserved *a Zone* about the GREAT POOL, *in order*
to preserve[4] … the Place where KUK-KAUKET was born
in the First Time, when *the earth* was still engulfed in NU.
It is the birthplace of *all the gods who came into existence*
in the Before Time at the beginning.
It is truly *the site* where Every Living Thing was born:
for part of the COSMIC EGG was buried in this place …
& here were found *all beings* who came forth from the EGG.
& there HE Put *the man HE Had Formed*.[5]
& out of *the ground* made KUK-KAUKET *to grow* every living TREE -
TREES that were pleasing to *the SENSES* & good for food.[6]
& in the middle of the GARDEN was the TREE OF LIFE
& the TREE OF KNOWLEDGE OF GOOD & EVIL.[7]



[1] A prehistoric first 'city surrounded by *a Wall*'.
[2] The ISLE OF FLAME. Cf. the Isle of the Blessed, or Avalon.
[3] Dilmun, *édinu*, plain or steppe *or desert oasis*. Cf. NU'D, *wandering* – GEN 4:16.
Also, GILGAMESH EPIC II. ii. 3-5 & 11, 12.
[4] *& to prevent* its *being desecrated by* the common people!
[5] GEN 2:8.
[6] GEN 2:9.
[7] Cf. GEN 3:22-24; ISA 51:3.

"It is I who am!"

NO-RE'AH (THE FIRST VIRGIN),

Sister-Wife of SE'TI KH'AN *THE HUT* [1]



"HYMN TO IAMAN"[2]

opera ex nihilo

The ISLE OF FLAME,[3] a primæval lotus flowed, rose up
naked, from out of the mud beneath[4]
'the Great Pool[5] of commingling *waste waters*';
boundless,[6] featureless CHAOS & enveloped
in Darkness-*born-downwards* on the face of the deep:[1]

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[1] GEN 4:25. *Also*, NAG II. 4.

[2] Ia-ma'n, pronounced *Y-ah*, or *J-ah* + man, but correctly *m'n; cf. Am'n-hotpe*, or *Im'n-hotpe*.

[3] In the SEA OF THE TWO KNIVES, *an island.* The TWO KNIVES being *the name* of 'the first clan' to tame fire, *the forbidden fruit* – FIRE being *the only product* of 'the tree' *which cannot be eaten: that which consumes but is consumed not.*

[4] … & 'muskrat' rose up from the bottom mud & formed 'the first land.'

[5] LOTUS The *Great Pool* is truly the site where everything *is born* 'in the first time', when *the earth* was still engulfed in *NUN.* Part of *the COSMIC EGG* is buried *'in this place'* – *now here* came forth 'all beings' of *the EGG.*

[6] *Isfet, the enemy of ma'a*t (*which is the essence of creation*).

appalling & hateful, torturously coiled, resembling a serpent,
which forms but is not formed itself … like *smoke within water*.[2]

& *the pnuema*, which forms but is not formed itself, brooded, hovering[3]
upon the stagnant face of the primordial CHAOS,
giving off smoke as from a fire & uttering a kind of sound unspeakable, mournful.
Then a roar cried forth from it un-articulately, comparable to the *voice of fire*,
& commanded light to shine out of 'dark place':[4]
& there was light – a blue lily bursting a bloom[5]
& bobbing on the surface,
which inaugurated *silver* light in the first time:[6]
the action of the winds rising on the *primæval ocean* fanning (wings of a bird).

The SACRED IBIS,[7] the Mother Goddess *of all things*, containing
the germinating essence of the universe,[8]
beheld *its* light, that *it* was good, & breathed in,
filling its nostrils with perfume:
& placed the COSMIC EGG upon *its* petals – the Golden Embryo
stirred & *evolved*: & the *egg* cracked, hatching,
in its calyx a beauteous child [9] – the DISC OF THE SUN,
unmixed fire leapt out 'upward to the height',
a *human-headed bird*, IAMAN, *EATER OF FIRE*, the BEN(NU)-BIRD,[10]

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[1] GEN 1:2b. Note: *tehom*, the deeps, firmament, also compared with 'the brooding of birds over their young.

[2] Job 3:4.

[3] Refer to GEN 1:2c. The *Divine Dove*, or the 'wisdom' of GOD, as being '*a Word'* or '*a Name*', like, "Sophia" (which means 'wisdom'). Cf. Maphistopheles statement to Faust, "*Im Anfang war die Tat,"* [or, "In the beginning was *the Deed*" – *the Deed* being 'the creative act' &, in fact, 'the Act of Creation Coming-into-Being-*Eternal*.' – *the Deed* may also *be* 'the Act of the Temptation & Fall of *Man*', *the Deed* of the Struggle of *Laocoon* (the hero) & *Apophis* (the worm)] .

& 'the origin of history' is nothing more than a neurotic record-of-lies-upon-lies … wherein *Ma'at* is tested & tried & proven: the archetypical '*stations*' symbolically revealing impressions, & the *micrososmic* journey of *Everyman's life* is representative, ideologically, of 'the en-masse' identity, *or*, *Ziet-Gheist* (*Spirit of the Age*), not just of the individual but of the whole! The *Holy Word* …

The modest person is strong & one who is true in Word & just in Deed *is praised.* [*Book of Kagemni*]

[4] GEN 1:3. Cf. 2 COR 4:6b.; 2 PET 1:19c.

[5] LOTUS

[6] *The Brilliant 'One'.*

[7] Created from *the seed of Horus* - Thothi, *or Dj'et-huti* - loving truth & hating abomination, sprang from the head of Set*h* - Master of the Healing Arts, *the* Beautiful Night, Lord of the Heavens, *the* Silent Being, the Excellent Scribe**,** Great in Magic - provided (the five) Epagomenal Days: added to the calander by IMHOTPE, *vizier* (of Djoser). (Cf. Zeus' swallowing MĘTIS, the ancient matrilineal line – cf. St. LUKE 3: 23. – producing ATHENA from *his head* … first daughter of the patriarchy.

[8] GEN 1:4a.

[9] Queen Maat-Ka-Re Hat-shup-sut had the most magnificent funery temple in the Valley of Kings: her fragrance was like *a divine breath*, her skin made of gold, *it shines like the sun …*

[10] The king's powers are about him, / His *Hmwst* are under his feet, / His gods are upon him. / His 'uraei' are on the crown of his head, / the king's guiding serpent is on his brow; / even *that* which sees the soul. [*The*

the *Phoenix*, a fiery *rokh* wearing the uræus
ready to strike & spit venom.
& it was keen & active at the same time.
& the air, being light, followed the flaming breath, rising
up as far as the fire from earth & water,
so that it seemed suspended from it: but
the earth & the water remained in their place, intermingling,
so that the earth was not discernable apart from the water –
& they were kept in audible motion through the *pnuema*
which was *borne over them*.

- ii -

IAMAN, the first-begotten son who produced himself
as an infant, illuminating the antediluvian deep[1]
with *his* 'two eyes'[2]

Two-fold, egg-born, & wandering through the darkness:
bull-roarer, glorying in 'golden wings'
on waving pinions
dancing lonely upon the waves:
the LORD OF *IT* ALL, saying: I IT AM.[3]

(& the luminous *pnuema* which issued out of the 'downward-borne Darkness'
upward, into the *pure* part, & became united – being of the same substance.)[4]

He who came into being as 'the BECOMING ONE':
the androgynous, the hermaphrodite,
existing as *LIFE* & *LIGHT*
& bearing *the seeds* of all '*gods*' & men.

The light consisting in innumerable *taĉæon* – powers.

& *became* 'a boundless COSMOS, & the 'FIRE',
contained by a mighty *power* & under *its* firm control,
keeping *its* place, saying, "When I came into being,
all the beings came into being[1]

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dead king hunts & eats the gods, 273-4.] Cf. the anthropomorphized 'ram-bird' hybridization (*on Minoan seal*, c. 1450 BCE).

[1] DRAGON

[2] Life-sustaining *sweet* water came from the divine eye … o*f* the 'bust of Nefernefruaten Neternefertiti' – lhp – & *the mystery* of 'the *Missing* Eye … (of Horus)'.

[3] APOP DRAGON Cf. *Qu'ran*: The Divine command, 'Kun,' (*Be*).

[4] OVID: The fiery aether, which has no weight, formed the vault of heaven, flashing upwards to take *its* place in the highest sphere. The air, next to *it* in lightness, occupied the neighboring regions. Earth, heavier than these, attracted to *itself* the grosser elements, & sank down under *its own weight*. (Innes: 29-30)

after I became! the not-yet-completed-*One*[2] who will attain 'completion':

I was … the creator of what came into being.
The *Creator* of what came into being 'all'.
& after *my* coming into being – many were the things which came into being
coming from *my mouth*![3]

Numerous are those who became,
who came out of *my mouth*!

When existed not that which was to be established,
when the *disorder* existed not,
when as yet *that fear* did not exist
which came into being through 'the element of violence between *eyes*':
before *heaven* ever existed,[4]
nor earth came into being,
nor height, nor depth, nor *name* –
before *the ground* & creeping things had been created in this place:[5]
not existed the height of *heaven*;
not existed the depth *earth*;
not existed the *name of men* -
before the birth of the gods
& before the existence of *death hypostasized*[6]:
be it known.

Not the worms, not *the creeping weary ones*,[7]
nor the *dragons* were created in this place.[8]

Not had been created.

Be it known.
Be it known!
Not the things of the earth,
nor the plants & creeping things.

& I *seeded* some of them in '*Nun'* [1] before I could find a place to stand.

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[1] *Kheper*, 'to be born', or 'to become' or 'come into existence'; to be existent, manifest, transforming *oneself* … not to be confused with 'BIRTH', or, the bringing forth or producing (of life).
[2] *Coffin Text*
[3] APOP DRAGON [*The dead king, who hunts & eats the gods,* 398. 'The king is one who is equipped, / Who assembles his *spirits*; / … the king has appeared as *the Great One*. / A possessor of helpers.]
[4] GEN 1:1. DRAGON
[5] *Enuma Elish*
[6] *Pyramid* Texts Hypostasized < Gr. that which *stands under*. Cf. *the Godhead*.
[7] The dead.
[8] DRAGON

- iii -

I IT AM[2] … when I was alone
in the primæval waters,[3]
one who existed before wetness,
I was the *pnuema*[4] in the Primæval Waters:
he who had no companion
when *My Name* came into existence.[5]

(Who is this?) HE who was the DWELLER IN THE EGG.

I was *the One* who began everything.
The *dweller* in the primæval abyss.

I, being in weariness, was
Bound to *them* in the primæval 'abyss of waters'.[6]
& before I could find a place in which I might stand,[7]
I sought a place for my foot *wherein*[8]
for I had grown old!

Not found I a substantial place I could stand & rest upon *wherein*.[9]

I thought & worked a charm upon *my heart*.
I planned with *my face* & laid a foundation – in Ma'ā[10]
my heart received into herself the *pnuema* & beheld
the beautiful *cosmos* … imitated it,
& I fashioned every attribute in concept in *myself*
into a *cosmos*, ordering *herself* according to her own elements

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[1] *Nun*, pre-existence in matter, revealed in the creative force in intelligence (Ra'tum) implying Ma'a(*t*), the primordial principle – [The Supreme Virtue, moral perfection. *Purity of Heart.*] – which gives *cosmic* order to values – protecting from famine, from misery. Cf. *The Dead King Hunts & Eats the Gods*, 399. … for it is the king who will give judgment / in the company with him whose name is hidden / on that day of slaying the Oldest Ones. / The king is possessor of offerings who knot the cord [to bind the sacrificial victim] & who *himself* prepares the meal.

[2] EX 3:14b.; 6:3.; JOHN 8:58. Cf. EX 34:14. APOP *Great Hymn of Shamash, Egyptian Book of the Dead*

[3] The current (*of the river*) has its origin in the creator source.

[4] GEN 1:2.

[5] *Book of the Dead, Ch. 17.* He rises in glory when he commands & governs.

[6] Nu(n).

[7] DRAGON

[8] PTAH

[9] APOP

Ptah Hotpe, World Order *has* provided a place for the initiative of *the Wise Man* [who is] constantly set in contrast with *the ignorant fool*. King Kheti comments, TRUTH Comes to *Wise Men* in 'its' *essential form*, shaped in 'the Sayings of the Ancestors: (3:6).'

[10] DRAGON Ma'at – truth, justice, righteousness, wisdom …

& her progeny – the souls.

I made all forms being alone,
before I ejected *air*
for not had I *spat forth my body emanation*[1]
which took the form of *air*;[2]
before I sputtered out *wetness*:[3]
before any other who was in *me* had become
to act & work with *me*.

Therefore, then I planned in *my own heart*:[4]
I made a foundation[5] by means of my own will, in *my own heart*.[6]
& many forms came into being, the SHEBTIU, two primæval beings
providing a perch for *me*, the DIVINE FALCON, (proceeding
the appearance of the primæval hill, the BLACK MOUNTAIN),[7]
a multitude of things:
of the things which came into being
from out of the things which came into being of births:
as forms of children
& as forms of their children.[8]

& *my heart* brought forth … the DEMIURGE,[9] who was *god*
over the FIRE & the *pnuema*, fashioned HEIMRMENE (DESTINY)
to encompass the sensible world.[10]

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[1] APOP DRAGON

[2] Shu, *air*, *emptiness*, [or, Sophia, *the Word*, logos, wisdom ... *wearing the ostrich feather*]: he who raises & holds up – slipping between Geb, the earth, & the sky, Nut, who had been closely united – *elevating Nut with his bare hands, her elongated body touching the earth with fingers & toes, her star-spangled belly held aloft, forming the arch of the heavens.*

The Children of Apepi plotted against him & attacked him in his palace of At Nub.

[3] Tefnut, the moist (of *the Breath of Life*), sister-wife *with the head of a lioness*. Cf. Artemis.

[4] DRAGON

[5] [ANET, 4-5. The Memphite Theology of Creation.] When the First Dynasty established its capital at Memphis, the god Ptah was proclaimed as First Principle – conceiving the elements of the universe with his mind (heart & tongue) – bringing them into being by his commanding speech: *the Logos Doctrine.* Cf. GEN 1:1. In the beginning was the Word … NOTE: the gods Horus & Tuthi, a commonly associated pair, are equated with the organs of 'thought & speech.'

[6] APOP

[7] The physical foundation of 'the world.'

[8] DRAGON Also, *See, above*.

[9] Primordial uncreated waters, for PLATO, *Timaeus*, pre-exists the birth of 'the world' – ENKI, *the creator of life*, organizes a world already formed. [KJV, Genesis 1:1.-2.] Cf. *the Glory of God* … which was *hidden* in all things – called *the Kavod*; not the creator; the first act of creation.

All the dimensions of (human) exixtence had a beginning: one exception is absolute water – Embryonic fluid – placed in its own absoluteness in the abysmal depths: humid, active, inseminating, creative. Cf. Testosterone's mutative *choice* to become estrogen but estrogen never / cannot reciprocate mutation … becoming testosterone.

[10] At the *advent of creation*, the demiurge – spatial milieu before time & space, beyond time & space – the idea came forth, endowed with power, out of primal matter …

I put together some of them as *weary ones*,[1]
& raised them from out of 'a state of inactivity' …

I, even I, had union with *my clenched hand*:[2]
I joined myself in an embrace with *my* encompassing *shadow*.
I put *my phallus* in *my hand*, to excite desire,
& whirling with tremendous speed, setting creation circling
in endless revolution, for it begins where it ends:
& I copulated & conceived with *my hand*:
& became as *one who masturbates*.
I was eager for pleasure,[3]
without stopping. I kindled
my passion for *her*. I could not turn away *my face*. I bestirred
my desire for *her*, & on *her heights* I could not relax.
I spread *my hand* & *my phallus* & I perceived *her nakedness*.[4]
Then I spewed & poured out of *my own mouth*.[5]

- iv -

I poured seed into *my mouth*.
I sent forth issue in the form of *air*:
I vomited forth froth, moisture in the form of *wetness*.
I was the maker of *myself*
according to *my desire*
in accord with *my heart*:
& came into being KA, 'vital force', after
uttering *my name*. After

… life issued out of non-created (embryonic) fluid.

A diffuse electro-magnetic field, vestige of the beginning of the Universe: A truly opaque Universe. A purely radioactive period – *dominated. An expanding Universe – galaxies distancing themselves from each other: no solids; no primitive ocean; only free atoms & smaller particles … substance* without quality, becomes *water* through air. *Seminal reason of the world* – the mutation of *substance without quality* into water: the make-up of water begets creative reason, rendering matter capable of generation.

[1] APOP DRAGON

[2] APOP

[3] Cf. *the shedding of victim's blood* … [*Also*, cf. *The Dead King Hunts & Eats the gods*, 401. It is Grasper-of-top-knots who is in Kehau, / who lassoes them for the king; / It is the Serpent with Raised Head / who guards them for the king; … & restrains them for him; / It is he who is over the *blood-offering*.]

[4] *See*, "**A Hymn of Thanksgiving**" (a sonnet). Cf. BEN SIRACH 51, "*A Song of Thanksgiving*".

[5] DRAGON Cf. GEN 1:1. In the beginning was *the Word* …

Tiny & abundant pollens, grains & spores, produced by the male reproductive organs of flowering plants & conifers, pervade the near-surface zones of 'the five spheres of the climate system' – disersed to fertilize the female organs *which then produce seeds.* Spores are the asexual reproductive cells of non-flowering plants (cryptogams) such as mosses & ferns, & of fungi … comparable to pollen grains, but more readily akin to that of seeds: each can imitate the growth of a new plant.

I had *become* into being as *the sole god* –
there were *three gods* beside me: I IT AM[1]
from out of *myself*: & after
I became into being *in the LIGHTLAND.*[2]

& raised up therefore the SHEBTIU,[3]
THE SON & THE DAUGHTER – THE BROTHER & THE SISTER,
AIR & WETNESS in the inert *watery masse*:
the two primæval beings who provided *me* a perch
in the dark place in which they were,
jubilant, rejoicing,
in the *watery abyss* … in which they were.

It was *the DARK PLACE*[4] who brought them up,
both *father &* 'mother' at once.

My eye followed them since the ages[5]
whence they became distant from *me*,
making weak *my eye* behind them
because for *double henti* periods[6] they proceeded from me.
& while they became far from me,[7]
which began *the separation of* '*the waters*'[8] … 'the sky' was raised.

There was an expansion in the midst of *the waters*:[9]
& 'the sweet waters' which were under *the firmament* gathered
together unto one place.[10]
& divided[11]
from 'the bitter waters' which were above *the firmament*.

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[1] Papyrus Bremner-Rhind
[2] APOP
[3] SHAUBTIU or USHABTIU figures – *Answerers* or *respondents*: figures found in tombs of all periods, the religious views *that* prevailed under the VIth Dynasty were modified *when the Os'iri cult became predominant …* under the XVIIIth Dynasty, the funerary victim; the man or woman who was murdered at the burial of a chief in primitive times & sent to the *other world* to slave *for master. Many officials had one for every day.* [*Cf. the cruelty of 'the master' who mummified MAN X alive …*]

Cf., *'atsiluth*, the world of divine emanation – GEN 1. 27. – the moral element of creation which determiones the nature of the brain & the heart as 'good or evil'. The Immaterial (& invisible world of formation) … animal life & desires *as Adam in the Garden clothed in raiment of Light,& not flesh, (or breath). Also* cf., *'asiyah*, the material, sensuous world of *the Adam of the expulsion – no longer androgynous …*
[4] *Coffin Texts*
[5] DRAGON
[6] *EGYPTIAN BOOK OF THE DEAD, Ch.* 17. Others say: It is Râ in his rising in the eastern horizon of heaven. I know yesterday & I know tomorrow, yesterday is Os'iri, tomorrow is Râ.
[7] GEN 1:6.
[8] GEN 1:7.
[9] GEN 1:6.
[10] GEN 1:9. & PS 148:4.
[11] GEN 1:10.

& a primæval hill, *a marshland*[1] appeared.
& it was so. & *the firmament* was
a canopy – THE SEVEN HEAVENS.[2]

& once emerged from *me,* dancing
to warm herself, wildly & more wildly,
she raised up on *her* 'pillars four', alone
privileged[3] to behold *me* beneath her:
THE BLACK MOUNTAIN growing beneath *her* & rising[4]
up out from 'the sweet water'
forming the primæval 'foundation'[5] & standing erect, steady & sure.

. .

& BEHOLD! the GREAT SERPENT, SERAPOPHION, *wetness* grown lustful
coiled about '*her divine limbs*'
& was moving *to couple with her* – a covenant of life & peace.[6]

So *they* came into being
arising out of the 'original waters' & slimy muck.[7]

- *v* -

Then, the SHEBTIU brought to *me* … '*my eye*' with them[8]
in their train, in the form of a DIVINE DOVE;[9]

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[1] GEN 1:9. - … *& the gathered waters He called 'seas'.*

[2] A Holy Cow, identified with Rhea by the Greeks & Leah by the Jews: married secretly, against the will of Râ, who, angered, had the couple brutally separated … *as in, the sun & the moon, separated by the dusk & the dawn.* Cf. the origin of the Babylonian *spheres of the planets (visible to the eye),* beyond which lies *the sphere of the fixed stars: Being.* (The degrees of Being which separate Creation from the Absolute. The furthest from the material world *being nearest to Beyond-Being – the final gulf between the two is marked by 'the Lote Tree of the Uttermost Limit of Being itself.'*)

Prominent in early *Kabbalah mysticism,* the mystic in search for God in the Divine Palace ascends to the Seventh Heaven – *the Golden City of God.* The earliest recognized forms of Kabbalastic literature is found in the tradition of *the Merkabah – Throne-Chariot of God – mystics. Tractates of the [] Hekhaloth Books* – containing descriptions of seven heavenly palaces, or halls, lying beyond … [In *the Hebrew Book of (3) Enoch,* Enoch, a pious cobbler, was turned into an ANGEL (of the first rank) called *METATRON the Prince of the World,* with flesh of fire, eyelashes of lightning, & eyes of flaming torches. Cf. *MERYT-ATON.*]

[3] Cf. 2 TIM 2:19

[4] *The Contendings of Horus & Seth,* II, 5. During the night Seti caused his phallus to become stiff & inserted it between Horus' thighs … *his* hands between *his thighs* Horus received Seti's semen. Isi, his mother, applied fragrant oil to Horus' phallus & collected *his semen*: feeding it to Seti with *lettuce from the garden.*

[5] Cf. REV 21:14.

[6] MAL 2:5b.

[7] Cf. JOHN 10:14., 27.

[8] Sura XXVIII. 9. Thus did We restore him to his mother, *that* her eye / Might be comforted …
Cf. S. XX. 40. To my mother, *that* her eye / Might be cooled; *meaning, Her heart was comforted …*

[9] APOP

& in due process of time
brooding on the waves,
it laid the UNIVERSAL EGG,
a live coal,[1] which *it* carried unto *me*, saying,[2]

> "I bring to *you* the LOTUS,[3]
> come from the *marshland*
> & before *your* 'works of old'
> let *us* make - THE ANCESTORS[4]
> in *our own* image & glory,
> after *our* likeness:[5]
> those who are called UNCIRCUMCISION."[6]

& the DIVINE DOVE, a seraph[7]
rejoicing always before *me*,
caused the BRILLIANT ONE *it* carried
to touch upon *my mouth*,
& said,

"Lo! this hath touched *thine lips*."[8]

& therefore, after I had united *my members* from *my mouth*,[9]

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[1] REV 6:9.

[2] Sura XXVIII. 9. The wife of Pharaoh said: / (Here is) a joy to the eye. Cf. the works of the Universal Plan, called the work of the Ironic Fates. In all life Providence so orders things *that* Evil is defeated by *its own wreapons, (actually, though unwillingly, advancing the cause of good).*

[3] LOTUS

[4] *Man in 'our' own image.* Cf. GEN 1:26, 27.

[5] Cf. EX 20:1-7.

… & *Remember!*

[6] EPH 2:11b.

[7] *Serahim*, means "one of (the four) *burning ones.*" ISA 6:2, 3, 6, 7. Cf. DEUT 8:15; & the Clan of '*a brazen two-headed serpent.*' (Num 21:6, 8.)

+

[8] (Moffatt) S. JOHN 1:1.-5. The *logos* existed in the very beginning, the *logos* was with GOD, the *logos* was Divine. / *HE* was with GOD in the very beginning: / through HIM all existence came into being, no existence came into being apart from HIM. / In HIM life lay, & this LIFE was the LIGHT for men: / amid the darkness the LIGHT Shone, but the darkness did not master *It.* Cf. (Moffatt) GEN [2:1] 1:1. [This is the story of how the Universe was formed.] // When GOD *Began To Form* the *Universe*, the world was void & vacant, darkness lay over the abyss; but *the Spirit of God* Was 'hovering over the waters' A DIVINE DOVE / GOD Said, Let there be LIGHT, & there was LIGHT. / GOD Saw *that* the LIGHT *Was Good*, & HE separated the LIGHT from the darkness … [Since *the occurrences* of speech 'are bits of continuous stretches of physiological activities *or SOUND WAVES*, we could cut each *one* into smaller & smaller parts *without limit: cf. Mandelbrot technologies:* we can then compare various speech events …

What *we* hear as identical free variants are merely an impressionistic special case of *free variants.'*]

Cf. Sura XXVIII. 12. & We ordained *that* he / Refused suck at first, until (His sister came up / And) said: Shall I / point out to you *the People of a House that will nourish* & bring him up for you & be sincerely attached to him? …

[9] APOP DRAGON

I wept over *them* & came
into being from 'the tears which came forth from *my eye*' –
men & women[1] –
the ANCESTORS CALLED *UNCIRCUMCISION*
from *my tears* & from *my eye*[2] & in *my likeness*[3]
made I *them* in righteous[4] *holiness of Ma'at*.
Male & female created I *them* at the beginning … yet
had *UNCIRCUMCISION* SANCTIFICATION
of *the excellency* & residue of *pnuema*:
for I did *foreknow* & also
I did predestinate to be
that *they might seek* a Seed of *GOD*.[5]

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[1] GEN 1:26.-27.

SUMER 2500 – wide-spread goddess worship, with female religious functionaries more common than male counter-parts … upper-class women - - able to own slaves & small property, to transact business, & retain control over their doweries (though inheritance went first to sons: cf. JOB 42. 15.) Royal women had considerable power, founding dynasties, managing large temple estates, ruling city-states, but women could be beaten & killed or sold by their husbands, divorced if barren, or drowned for refusing to bear children / sons! most girls were wed by 11 or 12 – regarded as property by their fathers *who were permitted by law to decide whether they should be exposed, married, or sold as slaves.*

Married free-born - *Grecian* - women were confined to 'the gynaecaeum': (*gymnasium*). & heterosexual sex … an *unequal* transaction by which women steal men's substance: men were better advised to promiscuate homosexuality.

It was not for the love of her heart that Ilium was besieged, but for re-possession of chattel …

Cf. Tarquinius Superbus, seventh & last Etruscan king of Rome, who reigned in the sixth century BCE. His youngest son, Tarquinius Sextus, caused the end of the monarchy by raping the Roman matron LUCRETIA – at knife-point (c. 507 BCE) - which caused BRUTUS to lead a rebellion. Tarquinius was defeated & the Roman republic was established: Tarquinius Sextus, as he fled *the battlefield of Lake Regillus*, was struck from behind (an inglorious death).

& wriggling in the dust he died, like a worm beneath the wheel.
Macaulay, *Lays of Ancient Rome, 1881.*

A society dominated by men who sequester their wives & daughters, denigrate the female role in reproduction, erect monuments to male genitalia, have sex with the sons of their peers, sponsor public whorehouses, create a mythology of rape [] … *a reign of the phallus.*

[Freud, *Mosis*]: dark centuries … of frequent & violent *volcanic eruptions* … the Great Mother goddess was then worshipped. [] unable to guard her house against the attack of a stronger power *might have* contributed to her having to cede her place to a male deity, whereupon the *volcano-god …*

[2] Wadjet – *the eye of the Horus which 'the sacred dung-beetle' pushes across the horizon.*

[3] GEN 5:1.

[4] EPH 4:24b.

[5] FIRE! Pandora, misogynistic origin of race of women *to punish men.*

Hesoid: women – *a drone* who sits within the house & reaps the fruit of others' toil *to fill her belly:* even a good wife will bring misfortune on her husband.

Homer: women – free to walk the streets* (accompanied by an escort) … sit in the public rooms of *their master's* home with the male guests; take care of domestic tasks; to 'above all' be obedient, required to be (subject to *their master's* sexual whims ,) sexually faithful to *their masters* alone – women were *regarded* as livestock – men were mostly homosexuals.

& I kneweth them that werte mine[1]
& so called them *mine* faithfully.[2]

& whom I so called, I also *justified*:
& whom I *justified*, them also I *glorified*:
that they might be *firstborn* among many brethren:[3]
that they *be one*
after the *simultude* that created them 'open-faced'[4]
unto obedience & sprinkled of *the Blood of Tears*[5]
& bearing *the image* of 'the HEAVENLY'
washed[6] in 'wisdom & righteousness' & truly
in *SANCTIFICATION of Ma'a*[7]
& redemption: & forgiveness
by *HE that glorieth*.[8]

Let HIM *glory*[9] 'from glory to glory', even
from faith to faith,[10]
according to 'the riches of my grace'.[11]

- *vi* -

Then *she*,[12] the *GLORIOUS EYE which I had created*,
having made to approach, therefore, *its* place in *my face*
became enraged against *me*
after *she*[13] came back & had found

[Female slaves received about half as much food as their male counter-parts, & many died at a young age (owing to the harsh conditions under which they laboured.)]

Cf. Aristotle: the male is by nature superior, & the female inferior; & the one rules, & the other is ruled. Or, Richard Leakey, It is a hunting-gathering division of labour that gives rise to male dominance, then () the further we grow from these roots, the less we need to be affected by social roles that made sense *only* in the past.

[1] 1 COR 1:9.
[2] JOHN 10:14, 27.
[3] Hesoid, *Theogony*: GAIA's parthenogenic children – Sky & Mountain & Sea.
Cf. Sura XX. 41. & I have Prepared thee / for Myself (for service) …
Also, Sura XXVIII. 14. When he reached full age, / & was firmly established / (In life), We bestowed upon him / Wisdom & Knowledge: for thus: / Do We reward those / Who do good.
[4] JOHN 17:22.; ROM 8:29.; 1 COR 15:49.; 2 COR 3:8.
[5] COL 3:10.; PET 1:2.
[6] JER 23:5, 6; 1 COR 1:30; 2 COR 5:21.
[7] ROM 1:7.
[8] 1 COR 1:31.
[9] EPH 1:7.; COL 1:14.
[10] *Family by family, clan by clan, tribe by tribe … two by two.*
[11] ROM 2:4.
[12] APOP DRAGON
[13] PS 104:19.

that *she*[1] had been *replaced* by the BRILLIANT ONE.
Her fury fell down upon *the flowering*
& at *her bidding* – APOPHION coiled 'seven times' about *this EGG*,
until it hatched & *split in two*.[2] Out tumbled all
the things that exist, *her children*: the sun & the moon,[3]
the planets & the stars, & the earth
with 'its seas', & its mountains, & its rivers,
its plants, & living creatures:
& APOPHION vexed *her*
by claiming to be 'the Author of the UNIVERSE'.[4]

Forthwith, *she* 'bruised the Great Serpent's head
with her heel, kicking out *his teeth*
& banishing *the beast* to the dark caverns 'beneath the earth'.

- vii -

Then I advanced
a higher place for *her* … on *my brow*[5] - 'the *fire*-spitting snake'.[6]
& when *she began*, afterwards,
therefore *to ruleth over*
the WHOLE UNIVERSE – to *its* whole *extent*:
her rage fell away to its roots,
for I had replaced what had been took from it.
I endowed it with what *it hath taken possession* of in it,

the power & the splendor *which I have made.*

& I came forth[7] – out from 'the roots'[8]
in the form of *the flowering plants* & I created
all the *creeping things* & whatever lives among them.

Then THE BLACK MOUNTAIN & THE SEVEN HEAVENS brought forth, *becoming*

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[1] *The 'Strange HATHOR'.*
[2] Tiamut bent on destroying gods, overcame by Marduk & split into two halves; forming the sky with one half, & using the other in connection to the establishment of the firmament, earth. Cf. EXOD 4. 25. But Zipporah took a flint knife, drew near Mosis, cut off her son's foreskin *& touched his feet with it*. *As well*, NUM 22. 22. Surely, you are *a Bridegroom of Blood* to me.
[3] Cf. JOS 10:12b,c. "*These are the 'archetypical symbols' emblazoned upon the standards & pennants & other banners of, in this instance, this particular* prehistoric cult." – False gods.
[4] Cf. ISA 30:7, *Rahab the Do-Nothing*. Also *see*, JOB 9:13; PS 89:10.
[5] APOP
[6] Cf. 'the *urœus*' – a snake & a vulture, both goddesses, *worn above* '*the Eye*', (*wadjet*), *like a ball of dung being rolled across' the horizon*' of thine DOVE, O DIVINE STAR (of Bethlehem), *Ornithogalum*, meaning 'bird's milk'.
[7] PAPYRUS BREMNER-RHIND
[8] DRAGON

from the *one body*, *one of them after the other of them*:
& giving birth, *they brought forth, becoming*
the MULTITUDES OF THE UNIVERSE.

conclusion

I Desired *MYSELF*[1] … in order
to cause '*light* to exist'[2] & there came into being *a beast*, 'eternal darkness'.
& THE SHEBTIU came from *my mouth*.
& *THOSE SANCTIFIED* ANCESTORS CALLED UNCIRCUMCISION came from *my Eye*.

All things took their birth from *me*, '*the CHILD*'[3]
who shines in 'the LOTUS."
& whose *rays* cause all beings to live.



[1] Cf. PS 95:4. … in *his hand* – the Deep Places of the Earth.
[2] DRAGON LOTUS PTAH
[3] Iswara, representing 'the hermaphroditic creative diety' – serpent in right hand & seminating seed in his left hand: standing upon an androgynous lotus. The Maker of Destinies. The Strong Youth 'Bull of *his mother*' wearing the crescent & the full moon on *his head*, & the elaborate *menat* collar … & having authority over all evil spirits.

God Is *Tempting* me …
Cf. JAMES 1:13-15.

The androgynous nature of JAHVE is clearly indicated "In the day *that* God created man … male & female created He them; & blessed them, & called them *their name* ADAM: compounded of both human & animal forms." [GEN 1:27, 5:2; MARK 10:6.] Maimonides: the dress excited concupiscence & gave birth to whoredom.

Cf. Genesis 3:11. *Who told you you were naked …*
Cf. ISA 58:1 – … the prophet *call with the throat.*





"*The Eighth*"

Point not to produce pleasing sound,
but loud noise to scare away harmful spirits.

To the chief singer & musicians on the Neginoth.[1]

I IT AM One
of the Four Living Creatures, the second,
the Arch-Angel, GAB'RI-EL,[2] a strong Son of GOD,
that stand on the far right near in the Divine Presence of JEALOUS;
& Am sent forth to speak unto thee & to show thee
these glad tidings[3] in the interests of '*the Virgin*.'

[1] A stringed instrument.
[2] The head of the Zadokite Dynasty was called Mi'cha-el. *See* Rev. 6:7.
[3] LUKE 1:19.



"THE SONS OF HAPPINESS"

How happy I am! the women will call me happy.
The Wild Cow, GE 30. 13c.

- i -

The House of the Wandering Amorite, a shepherd by occupation,
sixty-nine & *One*, & all
the souls that came were threescore & ten, not counting *wives*
& other servants: a mixed multitude & a confusion of tongues
with slaves
entered *Kemyt-tawy*, the swarthy, sun-burnt black land:
an abomination, nomadic sand-dwellers, detestable breeders,
with no Ancestral Claims, seeking pasturage for their livestock – flocks & herds,
sheep & goats & asses. & small cattle. & horses. & camels.

& kings proceeded from *his loins*, illustrious & great
& mighty men of valour & reknown;
Princely Chieftains with pedigrees of Ancient Houses[1],
paternal heads of ancestral families, choice & famous tribes.
Brave & valiant warriors apt to war & ready for battle
& glorious in power to dash enemies in pieces;
though ruthless in their archaistic policy & reluctant
to a course of violence, they bowed their necks to the yoke
& reconciled a painful act of resignation,
transferring all their treasure to a hope
of a savior-king who was to rise & restore
concord to the fallen national kingdom.

[1] Meaning, the families who were living in 'the caves' – like the Clan of 'the Hand'.

- ii -

The Blessed House of the Beni Io'sh-iri,
descendants of a *second-born* son,
borne of a *twice-given* maidservant, Z'il-ph'a
of the Kh'at-tu'su: whose name means
'distilling & extracting the essence of wisdom in the realm of *the spirit*':
& receptive of *ma'at*, the righteous Most High, *ha-El' elym,*
commanded – Negroes & Asiatic & Nubian – to leave 'the Two Ladies' –
to leave the country of *the Mitzerim*,
the first seers, whom they dwelt with as strangers;
& to walk up to a good & spacious pastoral land,
a pleasant heritage which could not be sold or mortgaged,
& to proclaim & exalt intellectual & moral conscience
as the Mandate of the EVERLIVING.
& to observe. & practice. & guard.
The Institutions & Decrees of the EVERLIVING
to its highest pinnacle of arbitraments.
& to dwell in spacious open courts full of bliss,
the inalienable gift of the Servant of the Sovereign Lord of Armies,
an inheritance, *the fifth lot*,
a Land-Between of Promise,
valleys with wheat & barley, vines & fig trees,
pomegranates & pools of olive oil -
hills to dig copper out off & rocks of iron
pouring forth health-giving streams of *sweet-water*,
to irrigate the torrent Valley of the Trees:
a permanent 'water supply' for a large *household* & flocks.
A Fountain of Life. A percolation overflowing all its cannels, running over
All its banks, drenching the breadth of the footpath *with cream & honey.*
They put down their burdens & ended their sojourn in *the Golden City of the South.*
& their feet were bathed in a bounty precious, the River of Delight.

- iii -

A House Twice-Blest & filled with good things,

five daughters *added to the sixty-nine* & One –

clan by clan, the *Souls* of Happiness went
from *the Prince* of the Golden City of the South,
supplied with meat & cakes, to live by 'a pool in the east'
among the *beautiful* & tall people, *ha Ra'ph-ah Emim*,
lecherous sons with long necks, all
who spoke gibberish & wore necklaces, all

whom rebelled against their *mother:* unclean & brutal
& insolent achievers, overbearing devastators
& serpents disdainful in every virtue.
Such confidence had they in their strength.

Feet were bathed in a bounty precious,
the River of Delight.

They shaved their heads in mourning,
frightful creatures impotent in death
& threw themselves to their knees, giving thanks
for the set foot & long-desired.
& they kissed & re-kissed the earth
a hundred times with joyful hearts.

Men of great stature regarded with astonishment,
whose terribleness was magnified by legend,
whose fingers & toes were in sixes, twenty-four.
& the whole populace from the country mixed-up
dark-skin & light-skin.
& they ate black bread & drank black beer together like blood-brothers.
& the quality of every good thing was praised.

They put down the burden of their sojourn
& a sudden darkness, driving red sand before it,
a blistering hot wind whirling up vast masses of sand
& obscuring *the sun*, giving it a dull yellowish appearance:
& turning the daylight into darkness.

te deum



"THE SONG OF THE CARNIVAL"

Let *the man* lay the FOUNDATION on *his first born*
& set up the GATES on *his youngest*.
Io-sh'iri ben Nun, (Joshua.6:26).

ME *they* met on Mount Carmel & did evil under the moon.

On a certain day of the Festival of the Firstfruits
of *their* father's labour: *their* flocks & herds
they laid down & *their* sons & daughters
in shame & disgrace defiled. Tender flesh
remembering venial rain & red earth
washing down the mountain & staining
the *sweet-water* a crimson hue.

Two alters were set out & two couches besides them put
with dainties to grace a royal table; ripe fruits
of all kinds, cakes & plants in flower pots[1]
& green bowers of *ainse* were dressed
in a profusion of fluttering ribbons.

Fumes of incense rising up into the air.

On the Day of Blood 'the King of the Wood' washed
in pure water & anointed
in oil, dressed with flowers & leaves & bark – a root[2]
tore up from its spacious place & dressed
in a profusion of fluttering ribbons.
& he carried it in his hand in a procession,[3]
promenading & bowing down to worship
with the sunken & powerless ones, pretending
to stagger under burden, hobbling & hopping
& limply dancing in circles – solemnly performing
religious duty – rich & poor, to the service of the Great Mother

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[1] GEN 49:20.

[2] Here, the King of the Wood is compared to 'a mandrake root'. This ceremony involved the *circumcision rite* – the circumcised foreskins being left on the stumps of the trees felled for *the sacrifice*. The sacrificial fires were so humongous in the Paleolithic epoch that whole mountain-tops were burned bald in ritualized fertility rites involving fire-worship & resulting in 'the invention of liquid metal'.

[3] An obvious Paleolithic reference to *the patriarch* publicly masturbating & conducting tribal idol worship, which included orgies, & the ritual torture & sacrifice of animals & other *sub-humans*, cannibalism & monstrosities unfathomable to *the civilized soul*.

in her sanctuaries & sacred precincts (haunted by *trees*):
a certain *tree* of which no branch might be broken, sacred
acacias endowed with *golden boughs* & fiery fruit forbidding,
lamenting & giving off shrieks & groans, wailing
cries of pain & indignation … the Lament of the Flutes.

Gay deceivers bearing a powerful public testimony,
preceded by drummers & accompanied
by flickering torches to the discordant din of axes
threatening of the orchards … *the barren trees*:
& of the shovels & tongs, pots & pans, horns,
& kettles mingling with hooting & groans & hisses:
giving themselves up without restraint to ecstatic pleasures:
amid the roll of drums & timbrels, shrill
screams of women & the gruffer cries of men
thundering out … the Lament of the Flutes.

A multitude following *a runaway slave*[1] -
& the boys carried drawn swords,
cutting themselves till blood ran out
to purge themselves of sacrilege & to renew the *solar*-fire.

They stained the stumps & sanctified fowl
& palm oil … the foreskins of *the lads*
the women wrapped up in feathers
& laid them against *the stumps* of the trees:
to preserve the fruits of the earth & ensure good crops.
While the men waved branches & raised a fiery pyre
to propitiate *the goddess* & win *her* favour & power *over rain*.

They defiled dormant senses with pungent fragrance, burning
& they fouled the air with *sticky vapors*, & cries:
a wicked commotion on *the barren heights*.

The women cut their beautiful tresses with knives.
& bitterly bewailing in shame & disgrace, defiled flesh
tender submitting to the 'caress of strangers':
on the Day of Blood & weeping to eat *a forbidden diet*.
& pleading a scarcity of 'corn' & pot herbs, rejecting
MANNA – understanding minds with the ability to manipulate
universal substance, the Bread of Life, a *divine* substance
made manifestly rich, realizing richness of substance
& transforming … *loaves to feed the multitudes.*

They took *their own daughters* in *sacred marriage*, dedicated 'holy women' -

[1] Cf. GEN 12:1.-3.

harlots, ritual prostitutes to the Great EVER-VIRGIN *goddess*
who conceived … but did not bear! but *they* did not become few.

& *they* gave *their own daughters* to *their* sons. & became many
there, coming into being by cessation & conquest.

& *they* took *the brazen bull* 'given *them'*, images
of *their* idols,
of *moloch & the star*, borne before them:
& calling on the *names* of Ba'al-m'n & A'sh-to're-th
from morning till night, shouting
for answers.[1] But there was no response!

The Conclusion.

Sanctified with music, male prostitute entertainers followed
the maiden *priestesses* – they combed hair & decorated *the neck*
with colored bands, adorning the right side with woman's clothing,
walking before *the Wild Cow* with jump-ropes & colored cords:
the young men carried hoops, singing & competing before *her*.

They cleansed rushes with sweet smelling cedar oil,
& arranged the bed: *her lap* was approached.
Proudly! it was caressed, *the pure lap*,
stretched out on the bed, *the pure lap*. *On the bed.*

& the wind & the smoke blew
across 'a sea of glass mixed with fire' - & standing beside the sea,
commanding *the Heavenly Host*, like 'a wolf'[2]
upon the fold descended: upon the cultivated area at harvest time,
plundering & destroying the crops.

All the people captured & made prisoners: *their* countless cattle
Carried off, & *their* goods as well. Every resource of life
taken away. The grain was cut down & all the groves
of pleasant trees was felled. The fig trees & the vine
were cast into the fire *together*. A conflagration
devastating & destroying everything.

All the cities of the conquered country were desolated & were plundered:
twenty-two towns & villages were devoted! encampments were laid waste.
Everyone was devoted! all inhabitants … massacred.
Men. Women. Children.
Of the vanquished … there was not left remaining.[1]

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[1] Cf. EZE 26:13; 2 CHR 29:26-27.
[2] REV 15:2.

& birds gathered.

& *they* sought peace. & in peace proved
their strength was the equal of their days.

& *they* built houses & inhabited them & grew *their* hair long.
& planted gardens & ate *their* fruitage.

They laid iron & bronze beams
& put doors & gates & bolts & bars in place.

& some of *them* developed skills in various trades
which proved useful,
engaging in commercial enterprises
& general merchandising became their specialty.
Goldsmiths & perfume makers & temple builders
who repaired … *broken idols*

& the *Holy Ones* lived near *them*.

. .

What *god* will be able to rescue you from my hand?
The King of the Two Rivers.



[1] DEUT 28:20.

Long life to you!
Good health to you & your household!
& good health to all that is yours.
The Beloved Son.[1]

"THE SELAH OF S'ER RH'EA-KH"

Good Fortune had a brother, Happiness, blessed
with an abundance of promised life & of good foods:
& of four siblings, the eldest, Prosperity, was
self-answering & resembling, even equality:
the least was Calamity. & her *name* means abundance
pouring forth, diffused & extended: & a True Believer,
her husband, Ul'la, was *One* - following her father's father[2]
away from the Two Rivers & into the Two Lands …
without sons. (With three sons wandering the Wilderness
to the River of Delight in the Land-Between of Promise.

SELAH



[1] Cf. 1 SAM 25:6.
[2] Cf., Lot, following away from 'the land of the *Chaldees*' with his uncle [ ] to Haran & beyond (into the embrace of *the Two Ladies*).



"THE TWIN SISTER OF CALAMITY"

S'er Rh'ea-kh was a modest girl, slight & young, with long hair,
pure in her *toilette* & in her sex & in her sleeping:
though an accomplished *musician* – doing as she was told!
She did not make idols for herself & was satisfied
in not having an idol in the form of anything in the *heaven*
above or beneath, on the earth, or in the waters below.

She was not afraid to speak wisdom in righteousness
face to face clearly & not in riddles: fully known.[1]

She opened her mouth in parables, uttering hidden things
from old, turning the ear to proverbs & expounding
with a melodious, joyful harp. A prominent *trigon*.
A rare & precious *triangle*, reddish-brown but whiter
& more shining. Nothing like it was ever seen:
made of hard, fine-grained *almug*wood from Ophir,
warehouse of costliest & choicest commodities,
brought there by shipmen that had knowledge of the sea
& brought from there by caravans bringing dust & stone.
A pleasant instrument resonating a sharp, shrill tone
with four strings
made out of the small intestines of a sheep & spun vegetable fibers.
Exceptionally tuned – to register the lower octave,
exalting *the eighth*:
its sound would cease only at times of judgment & punishment.

She took down from *the tree* & plucked
with the fingers of her hand making feel better.
Her heart filled with understanding.
The tongue of her mouth *relief*.

She sang words softly in the voice of a young woman,
singing in the style of maidens, *over-&-over again*.

Praise the *One* who is like *a son of the gods*. Praise!

[1] 1 COR 13:12.

Four Selections from "A Maphistopheles Compact":

A Hymn of Thanksgiving

On the Narrative of *The Sinful Woman*

(Put on) The Whole Armour of God $\Omega\mu$

MAKTUB: IS IT WRITTEN

"A HYMN Of THANKSGIVING"

I give YOU thanks, O ADONAI, & Praise
for YOU Helped *me* when no one else would;
& saved *me* in the greatness of your mercy,
from the many troubles *that I have known* –
from the glaring hatred of enemies
who wanted to put an end to my life.

I was once brought face-to-face with death, *and*
then remembered How Merciful YOU Are:
that YOU rescue those who rely on YOU
& save them from enemies who surround:
from here on earth I Prayed *for protection* –
I was helpless & YOU Answered *my prayer*.

YOU Saved *me* from the threat of destruction
(&) so I Sing *this A Hymn of Thanksgiving.*



Someone was in my mind just now
& so I was lost in thought.
DANTE, *la vita nouva*

"**On** THE NARRATIVE OF *THE SINFUL WOMAN*"

During each day JESUS was teaching in the temple;
& during each evening, HE went out to lodge on the hill known as Mount Olivet.[1]
& all the People, every one of them, went to *his* own home.[2]
& in the early morning HE returned again to the temple courts,
& all the people rushed to the temple & gathered around to listen to HIM;[3]
& sitting down, HE taught them: the teachers of the law,
the scribes & the doctors & the professors,
& Pharisees then brought forward a woman discovered committing adultery;
& placing her *in the center*, they addressed HIM : "TEACHER,
this woman has been caught committing adultery, in the very act. Now
Moses, in the law, commanded us to stone such as her;
what, then, do YOU say about her?"

& this *they* said, however, tempting HIM, for the purpose of entrapping HIM,
in order that they might *whereof* lay an accusing information against HIM.
JESUS, however, stooped down, & *wrote* on the ground *with HIS finger*.[4]
But, as they continued to question HIM, HE raised HIMSELF, & said to them :
"The hands of the witnesses must be the first in putting *her* to death;
& then the hands of all the People afterwards.
You must purge the evil wickedness from among you.[5]
But no one is to be condemned to death on the testimony of only one witness.[6]
You saying, 'Commit not adultery' – you are an adulterer![7]

Whoever among you is without sin, let him throw at her the first stone.

Therefore, *man*, you are inexcusable in condemning anyone;
for by what you condemn in another you convict in yourself,
for you practice the self-same things that you reprove."[8]

& again stooping down, HE *wrote*[1] on the ground *with his finger*.

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[1] LUKE 21:37.
[2] JOHN 7:53(-8:11).
[3] LUKE 21:38.
[4] Cf. MATT 26:56.
[5] DEUT 17:7.
[6] NUM 35:30b.
[7] ROM 2:22a.
[8] ROM 2:1.

& HIS hearers, being conscience-stricken, crept out one by one,
beginning from the eldest *even* down unto the last, the youngest;
JESUS being left alone, & the woman standing where she was *in the center*.

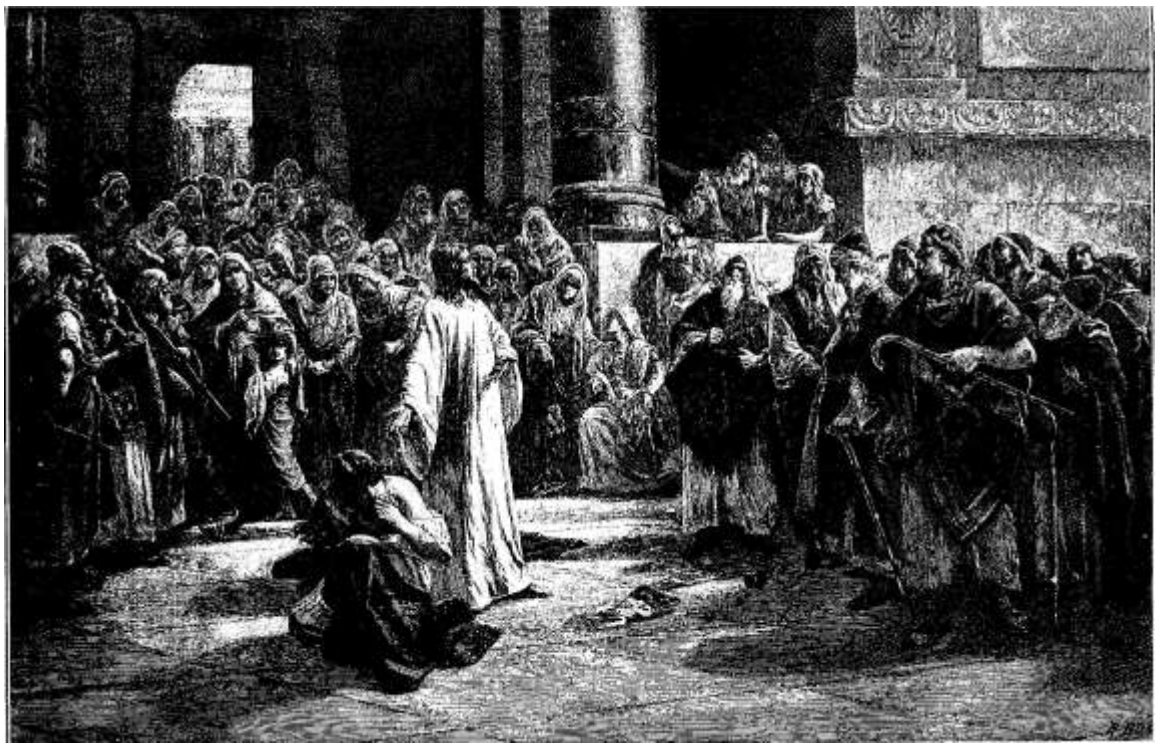
JESUS then raising HIMSELF, & seeing none but the woman, HE said to her : "Why, woman, where are your accusers? has no one passed sentence upon you?"

"None, SIR," was her reply.

"Neither do I pass sentence upon you," said JESUS; "go now,
& from this moment sin no more."

. . .

For GOD did not send HIS SON into *the world* to condemn *the world*,
but to save *the world* through HIM.[2]



[1] TESLA, falling to his knees, & sketching *alternating currents*, the electrical equivalent of 'the wheel': "… not a perpetual motion machine."
[2] JOHN 3:17. Cf. 2 PET 3:8.

One flesh.
I COR 6:16.

"(PUT ON) THE WHOLE ARMOUR OF **GOD** $_{\Omega\mu}$"

Be forewarned & forearmed in your spiritual conflict.

The Question about Paying Taxes, Tribute to Cæser - & a penetrating answer.

FINALLY THEN, & last of all, my brethren, I want to remind you,
that, in conclusion, you build up your strength – not in yourselves
but in union with Our Sovereign LORD,
& in the boundless Power of HIS Might – *within you*.
Put on, completely, 'the Whole Armour of GOD'
that GOD Gives *you*,
so that *you* will be able to stand firm & safe against the wiles of the prince of this world,
& so that *you* can successfully resist the evil devices,
& the craftiness, the tricks, strategies, & schemes of the prince of this world.
For we are not contending against any physical enemy,
we wrestle not against people, human beings made of *flesh & blood*,
but against cosmic powers, against persons without bodies – the evil rulers
of the unseen world, those mighty satanic beings & great evil princes
of the present *technocratic* age of darkness who control & rule this world;
we are up against authorities & organizations that are spiritual agents
from the very *headquarters of evil*;
& against huge numbers of wicked spirits in the *HEAVENLY WORLD*.

Wherefore, take unto *you* 'the Whole Armour of GOD' now!
& use every piece,
so that *you* may be able to resist the enemy
& that *you* may be able to withstand evil, when in *its day of power* evil attacks;
& having done all, to stand *your ground*,
that even when *you* have fought the evil enemy to a standstill,
fighting to the end,
& having done all, & its over - *you are* still standing up, holding *your ground*.
Therefore, when things are at their worst, rely on 'the Whole Armour of GOD'
or you will not be able to put up any resistance when the worst happens,
or have enough resources to complete every task & still hold *your ground*.
Stand firm, I say.

But, rather, *ye* must put on the new & different self, which after GOD *Is Created*
& reveals *itself* in 'the True Life' that is *Upright* & *Holy* – made new in mind & spirit;
&, yes, you must clothe *yourself* with this new clean nature of GOD's *CREATING*.
Made by GOD's design for righteousness in the goodness & holiness which is no illusion,
which shows *itself* in *the just* & *devout life* called for by MA'ĀT - THE TRUTH:[1]
let us ask Our Sovereign LORD JESUS CHRIST to help us live as we should;
& let us be Our Sovereign LORD JESUS CHRIST, making not plans to enjoy evil,
& making not provision to gratify Desires of the Flesh, to *fulfil* the lusts *thereof*,
forgetting about our bodies with all their cravings
& giving not attention to our sinful nature.[2]

But to do this – to stand ready: you will need have buckled about *thine waist*,
girt about *thine loins*, the strong belt of THE TRUTH;
& having put on, *for* a coat-of-mail, the Breastplate of GOD's *APPROVAL*, *integrity*
& *righteousness*, in place - & the Helm of Salvation on thine head;
the garments of vengeance 'put on' *for* clothing
& *thine Selfe* wrapped in zeal as in a cloke.[3]
With good will doing service, as to Our LORD, & *not to men*.[4]



[1] EPH 4:24.
[2] ROM 13:14
[3] ISA 59:17.
[4] EPH 6:7.

Alas! the most despicable man is coming:
he who can no longer despise himself.
Behold! I show you the last man.

What is Love? what is Creation? what is *longing*?
What is the Star? – *thus asks the last man & blinks.*
NIETZSCHE, *Also sprach Zarathustra*

"MAKTUB: IS IT WRITTEN"

(*… of the poems by Sir Lawrence of Arabia.*)

He is only dangerous who dreams by day.

BUT I was born on the wrong side of the bed, which made me
Prince of Nothing, & I fell off the edge of it into Hell.

I carved you naked in limestone *but* your nakedness only made you
more secret & inviolable than before:
for a while I thought the stone would contain you,
but nothing contained you,
not even the bold, bright clothes you wore …

… a visitor, not a citizen of the world.
Blood was blood; it was always red, only growing darker when it staled.
Imagine, I could never bear to be touched *by anybody*;
I considered myself a sort of flamboyant monk, awfully intact,
yet colourful.

Inviolable is the word.

But everything is shameful:
Intimacy is shameful *unless its perfect. I know that.*
I can clothe myself in silk & chain-mail,
& I am naked; everything shows through
& no one can see me.

The Arabs say *that* when you pray, two Angels[1] stand
on either side of you, recording good & bad deeds,
& you should acknowledge them.

[1] Everybody is protected by *four hafaza*, two to watch over them by the day & two during the night … protecting people - most at risk *from Djinn* at sun-rise & sun-set (dusk & dawn) since, at those times *the Hafaza* are changing.



Appendix

Two selections chosen from "The 'Unde Malum' of Citizen Mayfly":

Invocation

a prayer

Lazar & Dives lyveden diversly,
& divers gerdon hadden they therby.
CHAUCER, *The Summoner's Tale*, 1877 - 78.

INVOCATION

In the Name of the One True GOD,
Most Gracious, Ever Merciful.

O Hear : The Lord Our GOD, the Lord is One.

Proclaim : GOD is Most Great! GOD is Most Great!

Testify : There is no GOD but He - the Living, the Eternal, the Almighty,
the Immaterial, the All-Powerful, the All-Prevading & Benevolent,
the Omnipotent Lord of the Worlds, the Author of Heaven & earth
in accordance with the requirements of MA'Āt - truth, justice, righteousness, & wisdom.
Praise belongs to GOD, the Creator of Life & death
in Whose Hand is dominion & irresistible power,
Holy Is He, & Exalted far above that which we associate with Him:
the Peaceful, the Faithful, the Guardian over His servants,
the Shelterer of the orphan & the widow, the Guide of the erring,
the Deliverer from every affliction, the Friend of the bereaved,
the Consoler of the broken-hearted & the Reliever of all distress;
in His Hand is good, & He Is the Generous Lord,
the Hearer, the Near-at-Hand, the Compassionate, the Very-forgiving,
whose love for man is more tender than that of a mother-bird for her young.
'Tis He we worship & He we ask for help.
Is He not closer than the vein of thy neck? Thou needest not
raise thy voice, for He Knoweth the secret whisper, & what is yet more hidden.
He Knows what is in the land & in the sea; no leaf falleth but He Knoweth it;
nor is there a grain in the darkness under the earth,
nor a thing green or sere, but it is recorded : in the sight of the Lord
All Men are Equal. The Decree of God Is at hand, so seek ye not to hasten It.
He sends down His Angels with Revelation by His Command
on whomsoever He Pleases, directing : Thou art man!
Cry - recite in the Name of thy Lord
Who Created everything!
Who created man from a clot of coagulated blood - from a drop of fluid.
Cry! for Thy Lord is Wondrous Kind & Most Beneficent,
Who by the pen hast taught mankind things they knew not (being blind).
Who points out the right way, for some ways are devious: the straight path
of those whom He Hast Favored, not the crooked nor the corrupt path
of those whom have incurred His Anger nor of those whom have gone astray.
Had He enforced His Will, He would have guided us all.

ii

To everyone WE Have Given a Law & a Way ... & if WE Had Pleased,
WE Would Have Made you, all mankind, one people - but Have Done otherwise, that
WE Might Try you in that which WE Have Given unto thee : wherefore
press forward unto good works. Unto US thou shalt return,
& WE Shall Tell you that concerning which thou dost disagree.
WE have created man committed to toil. Does he think
no one has power over him? He says: I have spent
enormous wealth. Does he think no one watches him?
Have WE not given him two eyes, & a tongue & two lips,
& pointed out to him the two highways of good & evil?

Prostrate thyself & draw near to US.

Extol the perfection of GOD the Most Great.

All who are in Heaven & Faithful on the earth celebrate
OUR Praises - & the birds, too, spreading out their wings; each one knoweth its prayer
& praise. Thanks be to OUR Lord; He Is the Adorable, and only to be adored.
OUR Lord, the Ever-Existing, the Cherisher, the True Sovereign
whose mercy & might overshadow the universe,
the Regulator of the world, & the Light of Creation. His Is our worship;
He Existed before all things, & will exist after all that is living hast ceased.

iii

Thou Art to be adored, my Lord; Thou Art the Master, the Loving ... O my Lord,
Thou Art present everywhere to help & protect Thy servants ... O my Lord,
Thou Art & I it am only created, the beseecher, the sinner. O my Lord,
grant me the Love of Thee, & Grant that I may Love Thee,
Grant that I may Love those that Love Thee.
Grant that I may do the deeds that win Thy Love.
Make Thy Love to be dearer to me than the love of self, family or than wealth.

. . .

READ: EXODUS Ch. 3 & JOB Ch. 21.[1]

[1] JOB 5:1. "Call now! who will answer *to* you? & to whom *of the saints* will you turn?" Cf. Sūra II. 260 "Behold! Abraham said: "O my Lord! show me how thou givest life … *to* the Dead."
Also, refer to EZEK 37:1 - 10 & EZEK 1:12 - 20.



A PRAYER

O my Lord! Grant me firmness in faith & direction.
Assist me in being Grateful to Thee & in Adoring Thee in every good way.
I ask Thee for an innocent heart, which shall not incline to wickedness.
I ask Thee for a true tongue.
I pray Thee to defend me from that vice which Thou Knowest,
& for forgiveness of those faults which Thou Knowest.
O my Defender! assist me in Remembering Thee & being Grateful to Thee,
& in Worshipping Thee with an excess of my strength.
Forgive me out of Thy Loving Kindness, & have Mercy on me; for verily
Thou Art the Forgiver of offences & the Bestower of Blessings on Thy servants.

Forgive me Lord of lords of mankind - pity a poor sinner.
Forgive me King of kings of mankind - pity a poor beggar.
Forgive me GOD *of gods* of mankind against the mischief of every sneaking whisperer,
the accuser, who whispers into the minds of Thine Chosen People, the Faithful
& the True Believers

Osanna. Osanna. Osanna.

Kodesh. Kodesh. Kodesh.

S'al-a'mn. S'al-a'mn. S'al-a'mn.

GRACE& PEACE BE WITH YOU



